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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, NOVEMBER 22, 1845. DAVID REED, PROPRIETOR.

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For the Register.

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. XI.

MY DEAR FRIEND;—We know well enough,—you and every body else, that the organization of the Roman Catholic Church, is strictly monarchical. Passive obedience is the first principle of a Church member. To enter into and suffer,—mentally, heartily, even physically—the agonies of Christ, in life and death;—this is the ideal religious life of the Roman Catholic. The great European *Catholics*, from Dante to Frederic *Schlegel*, have also labored to show the *identity* of Church and State; and so truly was the State of Rome identified, *in the* mind of Dante, with the Church of Christ, that a crime against the first Roman Emperor, (for Julius Cæsar was this—more truly than Augustus,)—was considered all but the same as a crime against Christ;—and Brutus has the next place—in the depths of the Inferno—(in the very grasp of Satan)—to Judas Iscariot! Frederic Schlegel, in his lectures on the 'philosophy of History' at Vienna, translated by Robertson, and published in this country, labors, through many a prolix page of abstract speculation, to prove, that Divine providence elaborated, at once, the Christian Empire, whose head is the Austrian Emperor, and the Church, whose Sovereign Pontiff dwells at Rome;—and that these two are one and the same interest.

Mr. Brownson, who has lately improvised himself the champion of Romanism in this country, undertook, in his last review, to prove that Romanism is the only possible guarantee of our democratic government; being merely conservative of things in the civil order, as it happens to find them. With what success he has maintained these propositions, his readers must severally judge for themselves.

For my own part, I think Romanism decidedly favors the aristocratic, monarchical, nay despotic forms of civil society. The History of Europe in the past, and in the present times, bears this fact on its face. The metaphysical argument,—the *inference from the principle* which it maintains, *of* absolute authority in the hierarchy and passive obedience in the Church member; the effect of its discipline on individuals; all favor anti-republican institutions.

But it is a fact that Romanism was the established religion of Poland in a degree, even when the style of its Diet was 'nos dissidentes in religione;' and that—for centuries—the spirit of civil liberty so prevailed in Poland, that she alone, of all European nations, was tolerant; and received with humanity, and protected with even handed justice, the heretics from the Church which were driven from other countries; nay, even the Jew and Mahometan. So long as her citizens discharged their civil duties, they were not asked to what Church they belonged. I know that Polish bishops would acknowledge no authority of the Pope of Rome but spiritual authority; and refused to read his bulls, when these invaded the sacred precincts of Polish nationality. All this proves, that if a State—as such—has self-respect, and wisdom in self-guidance, and wills to be independent, no Church—whatever its theory and its attractions for human nature—can usurp the civil functions. But we know that, after all, Poland had the heart of its liberty eaten out by the society of Jesus; which was instituted to act for Rome as its first principle, without gainsaying, for conscience sake, its commands. By the favor of a king of Poland—king of a republic though he was—the Jesuits were introduced into the establishments for National Education in Poland. This admirable organization for education penetrated the whole of Poland; for its schools were affiliated to its Universities, which had a Faculty of Education, as well as of Law, Medicine, and Divinity; and the Universities had the appointment of the teachers of the schools of their division of the country—schools that were open alike to nobles, peasants, and emancipated slaves.

It was Romanism, then, that, by this subtle power, eat out the heart of Polish liberty, inculcating passive obedience as the first of human virtues. Not till the deed was done, and foreign nations had taken their full advantage of it, and Poland was partitioned,—did the nation wake up to the blow that had been dealt her. But the suppression of the Jesuits in Europe delivered Poland, at just the moment she understood herself again, and to her honor be it recorded, that the property which the Jesuit had long usurped, was re-appropriated to the purposes of Education, by the small remnant of the nation, who had still any remains of their ancient republican constitution left them.

The Relations of Romanism to the liberties and general interests of the United States, is now a subject of much discussion and controversy. It is a fact, that in their first establishment in Maryland, by Lord Baltimore, the Catholics recognized the independence of the State, and granted toleration and free citizenship to all who obeyed the civil laws.

The account of Calvert's colonization of Maryland by Bancroft, is one of the fairest pages of the History of the United States. I would cast no shadow of doubt on the good faith of Lord Baltimore. But it seems to me, nevertheless, that he establishes toleration *in spite* of the principles of the Church of Rome, rather than in accordance with them, and he had been instructed in the duty of toleration by the fact of not being in the dominant sect of England. On the other hand, Roger Williams established toleration, and the independence of the civil and religious institutions, *as a Christian;* and was compelled to it by his very views of the Church; he left no loophole by which false opinions might be punished with death, as was threatened in Maryland to anti-trinitarians.* However, the history of Maryland shows, that Roman Catholics, who are not Jesuits, can exist in this country as a sect, and be themselves, without molesting others.

But now, it is said, that the same game is to be played here by the Jesuits, that was played in Poland. It is a remarkable fact that the Captain General of this army of educationists here, is one of the very Jesuits expelled from Poland in 1773—at the time of the suppression of the order in Europe. Then of course he was very young, and now is very old. He lives on the banks of the Potomac, and has done so for more than half a century, and still reads his Polish library, and speaks his native Polish tongue, and doubtless pursues the system of the Jesuits of Poland.

I believe all that is said of the zeal with which the Jesuits, throughout the length and breadth of our land, are making establishments of education, and exerting influence. I believe that the spirit of the education they give, must be counter to the life of republican institutions; because it is passive obedience, submission of the intellect, heart and will to the Pope of Rome I believe that Protestants are criminally wanting in their duty to their children, when they subject them to the influence of this spirit, for the sake of accomplishment of mind and manners.

But I remember that in this country, there is no king, who like good Stephen Batory, can be seduced by his personal gratitude and affections, to make a Jesuit the Minister of Education. The civil government can afford them no aid, because it can grant no authority, but freedom to exercise moral authority; and the spirit it breathes is against them. Jesuitry itself cannot prevail, if Protestantism will take care of itself by supporting schools everywhere. It may even do good, by exciting the emulation of Protestants, and giving a model in some respects for the organization of Protestant Education; on a different principle however, and for ends different from the Jesuitic. And especially do I deprecate that the Catholics—even the Jesuits—be put down by mobs and violence. They have a right to live under our government and be protected. It will be time enough to check them by civil means, when they encroached upon civil ground. And even then they are to be checked not as Roman Catholics, not even as Jesuits, but as *civil aggressors*. As Jesuits and Roman Catholics, they are to be fought only with arguments, as Roger Williams fought the Quakers, while he protected them from persecution.

I have more to say, but must deter till another day. E. P. P.

* See Bancroft's History.

For the Register.

D. D.

MR. EDITOR,—Being happily or unhappily free from all liability of receiving a doctorate, I propose to amuse myself for ten minutes in writing about this degree of D. D. I think that the Unitarian gentlemen, who have received this honor from our Alma Mater, have deserved it, richly deserved it; and I never heard any one doubt this. But, I would ask, if all Unitarian divines who deserve this degree have received it? No. Will they ever receive it? No, never. Though they should have dieted for it through many years they will never be anointed with it. Why not? Because it is an impossibility under existing circumstances. Look at the facts. There graduate each year from the Divinity School at Cambridge, say eight candidates; and of these seven are settled in the ministry and four of them become sufficiently learned and distinguished and useful to deserve a D. D. But *can* the four get it? No—*only one* such degree is given each year, thus leaving three deserving men unhonored and unnoticed.

The question then arises, if so much pain be given and injustice done by neglecting worthy men, whether the benefit to one is a sufficient counter-balance? Suppose I am the parishioner of a talented and pious clergyman and he is highly valued in the community and beloved in his parish. He becomes forty or fifty years old and does not receive a D. D. What is the effect on the opinion of his parishioners, especially on those who do not examine the matter? Why, they think their minister is not so great a man as he is reputed to be; hence they conclude he does not preach so well as he used to do, or as he ought to do. This conclusion is very natural and direct, although it is unjust and ungenerous. It is often said that silence, under some circumstances, is more full of meaning than any words could be. Apply this, to the profound silence of our University respecting a score of Unitarian clergymen who deserve the D. D. as much as any who have received it; yet, sixteen out of the twenty will 'die without the sight.'

Consider another fact. Orthodox colleges, under peculiar sectarian patronage, have been multiplied with astonishing rapidity They distribute the D. D's. in showers all round their denomination; hence *all* the really deserving obtain the degree. With regard to all Orthodox sects the supply of academical degrees has been equal to the demand; but, with the Unitarian body *the exact reverse of this is true.* As the number of Unitarian clergy increases the chance of getting a degree diminishes. The supply of honors is in the inverse ratio of true desert. Never before was a learned and devout ministry placed in such a strange position; and every year makes matters worse! Truly the encouragements for entering this province of labor grow less and less; and there seems no particular need of any further diminution of inducements.

Going upon the presumption that every settled minister would like a D. D. from the University before he is fifty years old; and going upon the fact that only one out of three, who should have it, ever receive it, I would suggest a discussion of this question! namely:—

Whether the Unitarian clergy, considering the unparalleled strangeness of their situation, with respect to academical degrees, ought not in justice to themselves, to fix upon some mode by which all their deserving members may be honored with the appropriate degree, or to recommend the withholding of all such degrees!

JUSTITIA.

From another source we have received a request to publish the following articles, enforcing the views expressed by 'Justitia.' The subject is one of more importance in its bearings than is generally supposed, and it is quite desirable that the mature and deliberate convictions of enlightened men should be expressed, and the actual state of public opinion be ascertained, respecting it.

[From N. Y. Journal of Commerce, Aug. 25, 1845.]

'D. D's.—We are glad to see that our Colleges are forbearing this year, more than ever before, in the distribution of 'Semi-Lunar Fardels.' The great number of manufactories of Doctors of Divinity, and the curious characters who sometimes get them, with the other objections, have brought the title into absolute disgrace. It ranks now very much with '*Captain*' in the militia, that is, a good deal below Mr. It is a singular accident, if such it was, that the only thing in our country which has any resemblance to a title of nobility, should have been bestowed upon the ministers of a religion whose honor is all in its humility, and whose author forbade them even to be called Rabbi. The degree of LL. D. is to be sure in a few cases conferred on literary men and civilians, but not with the design of giving a *title.* Even this had better be omitted. But to set about decorating the parties with D. D's., because they stand in certain relations to the officers of the college, or to rich donors, or even have money of their own to give, or have rendered some service to a party, or need to have a questionable character white-washed, or have reached a certain age, is not very reputable to any body, and causes the same thing when conferred on real merit, to be rather a derogation than an honor. One gentleman, we noticed, was mentioned as the oldest living graduate of the college, and he was *doctorated*, not without other merits, we dare say, besides his extreme age. Yet the act was likely to be understood rather as one of pity than respect. We hope the hundred institutions of our country, and more too, called Colleges, and a few of them entitled to the name, will cease their nonsense and mischief of trying to inflate the pride of ministers, by conferring an old, unmeaning and superannuated title upon them. Let them have the privilege, like other American citizens, of being called Mr., and earning their own rank in society.

[Published some time since in the Boston Mercantile Journal.]

"SCOTCH DEGREES.—When the University of St. Andrew's sold her honors, a certain minister who deemed that his ministration would be more acceptable and more useful if he possessed what the Germans call the doctor-hat, put £15 in his purse, and went to St. Andrew's 'to purchase for himself a good degree.' His manservant accompanied him, and was present when his master was formerly admitted to the long desired honor. On his return "the doctor" sent for his servant, and addressed him somewhat as follows: 'Noo Saunders, ye'll age be sure to ca' me *the doctor*, and gin onybody spiers at you about me, ye'll be sure to say the doctor's in his study, or the doctor's engaged, or the doctor will see you in a crack.' 'That a' depends' was the reply, 'whether ye ca' me the doctor too. (The reverend doctor started).—Ay, it's just so' continued the other, 'for when I fand that it cost sae little, I e'en got a diploma myself. Sae ye'll just be good enough to say, 'Doctor, put on some coals,—or doctor, bring the whiskey and hot water,—and gin onybody spiers at ye about me, ye'll be age sure to say 'the doctor's in the stable, or the doctor's in the pantry, or the doctor's digging potatoes, as the case may be.'"

Having, Mr. Editor, not long since met with the above anecdote in one of our best religious newspapers, (the New York Observer) I was not merely amused by its humor, but also was led to regard the circumstance of its appearing in such a quarter as an indication of the diminished estimate in which honorary degrees are getting to be held. There may have been a time, even in our own country, when they were not out of place, when public sentiment was in favor of them, and when the worthy persons on whom they were conferred might naturally feel justified in accepting and wearing them. Undoubtedly, too, there are now many learned and excellent divines and others, who feel justified in receiving them. Though, with such their value can hardly fail to have been lessened, and possibly doubts of their propriety to have been suggested by the well known fact, that they have been absolutely refused by three of the leading theologians in some of the principal denominations among us: I refer to Professor Norton, of Cambridge, (Unitarian), Professor Stuart of Andover, (Orthodox Congregational), and Rev. Albert Barnes of Philadelphia, (Presbyterian.) The latter, in promptly declining the offer of a Doctorate from the very respectable College at Schenectady, N. Y., frankly and fully stated his reasons for so doing;—the principle of which was, that, he considered it inconsistent with the unostentatious spirit enjoined by Christ on his ministers and desciples. And for one I think there is much force in this reason.

Concurrent with this and tending strongly to the same conclusion, is the simplicity of our republican institutions, and the general character and state of society they foster; and this argument will be the stronger, the nearer we approach to a truly republican simplicity of manners and habits. Such inded is its practical effect already, that with no small number mere honorary titles are made to sit awkwardly—if not to savor of the ridiculous. The time may not be very remote, when honorary Doctors will be like some of the ancient Roman soothsayers in this respect—that they will not be able to look each other in the face without laughing,—though in another respect quite different, for while the later imposed on others, the former will impose on nobody—not even themselves. The unequal—not to say unfair—operation of the system of bestowing honorary degrees is another serious objection to it. Virtually the the whole medical profession is excluded from its benefits, if such there be, since the title M. D. implies only that its possessor has had a regular medical education. Its favors, then, are confined to members of the legal and clerical professions, excepting when extended but rarely to others not of the learned professions, so called. The selection, moreover, of the subjects for them is obviously often determined by peculiarities of residence and station, by friendship or more interested motives, rather than by absolute or comparative excellence. Frequently it does but heap redundant honors on those who already have enough, and leaves in obscurity others equally deserving of honor. It becomes also at times a species of bolstering,—seeking to elevate some to unmerited prominence and influence, while others of far greater real worth are permitted to repose in the shade. The mode in which it is administered constitutes a further objection to it. This is done by a few individuals at most in the several colleges. With these few it rests to decide who shall, and who shall not pass the great gulf—as some may estimate it between one who is and one who is not a Doctor of Laws or a Doctor of Divinity. Now it cannot be long before the mass of learned men, will see it to be every way better, that, instead of looking to or countenancing any such factitious mode by which they may chance to secure or heighten a reputation—they should look for it only to the vastly broader and more substantial basis of learning, virtue, and usefulness; and where in fact the noble and most useful Medical Profession have been content to rest it. This in short is the right and best, the most honorable and most effectual, incentive to high useful exertion.

These in few and plain terms are some of the grounds for what I believe to be a growing aversion to the distribution of honorary degrees from our Colleges; and I am happy to know they are not without convincing weight on some who have—as members of College Corporations—been instruments of conferring them. They are presented at this time, in the hope that they may obtain the deliberate consideration of those corporations, and especially of that of our neighboring and venerable University.—The favor of their insertion, Mr. Editor, is asked by an old subscriber and constant reader of your impartial and valuable paper, from no personal motives, and no other feeling than that of a lover of Christian and Republican simplicity.

For the Register.

MORAL REFLECTIONS.

To be prepared to live by God's law of Christian life, by developing the powers of the soul—bringing into action the social and self-denying in place of the personal and self-seeking motives—this should be the aim of every one. Something must be done every day and if possible every hour to bring one's self into the mood of being dutiful, freely, fairly, without stint and without compromise. There must be *love* of duty or there can be no effectual working. There must be a taste for being good and an abhorrence of being evil or doing evil, or the spirit of God will address us in vain. The affections will have their object if it be not in a character essentially virtuous, it will be in a vicious one—it cannot be in part one and in part the other. There may be an apparent adhesion to virtue, profession by prayer and approbation, by praise and reverence go sometimes hand in hand with imperfect performance of duty, with even bad habits, the very homage of the tongue being strangely, if not urged, yet obscurely hinted to be a full atonement for vicious conduct and corruption of the imagination and the heart. The affections are the seat of the character, the soul has its dwelling in the affections, these have it in charge for good or for evil, to feed it, to nourish it, to educate it for its entire destiny. The objects then of the affections, the things about which they centre, in which they take pleasure, and upon which they love to dwell, are what the soul must look upon and delight in, be they the offspring of the vices or the offspring of the virtues; be they the debasing corrupting and odious things of sin, or the meet and lovely things which come of the graces of Christian holiness and purity. Call off the affections from all unhallowed desires and from entertaining images of sin. Banish trains of thought which spring from an irregular unlawful indulgence of the passions; from vanity and pride, and ambition, from all lusts of all kinds. Let the will of God and the law of God be all in all—Nothing out of the pale of Christian duty but leads to evil, to debasement, to unhappiness and death. Nothing that strengthens a deference to the providential power of God, and a constant reference of ourselves to his will as illustrated by revelation, providence and grace, but gives additional security for growth in usefulness and peace, and in the more ample development of all the powers, increasing the energy and consistency of the character, the clearness and vigor of the intellect. It is truly in vain as a dictate of common sense to think of being good, but in proportion as we are not only inclined to do good, but actually do good. There must be preparation for action by self examination, reflection upon means and prayer for support to our mental weakness under our best endeavors, but to stop here were to do nothing. The materials must be at hand to work upon and the tools must be got ready and be of the proper kind and temper, and the workman must have strength—but then the *work* is still in hope or ahead; the thing that tells, the action the *utile*, the object to be accomplished, remains, and that unattained, nothing is done, all is of no worth any more than a horse that will not or cannot move, or a tree that will not grow. Virtue lies in action. God's approbation and favor is the result of obedience. He that doeth his will and not he that crieth Lord! Lord! is the good servant, the faithful servant, the accepted of his God. Be ye therefore active according to knowledge, serving with the whole heart and mind in small things and in greater according to the gifts entrusted to you, asking always without intermission the blessing of God on all your endeavors to live aright, to do justice, to be merciful and humble in his sight—such being the only admitted condition of his approbation and favor. When a subject of deep interest harrassed by perplexing difficulties comes up, let there be an aspiration for divine light. Let there be in the mind a turning to God, as the source of all good counsel, and a humble petitioning for merciful aid; endeavor on the instant to calm the perturbed and wounded spirit; for all mistrust and despondency and despair is impious. It is a denial of the divine cognizance of human events, and a doubt of the willingness of God to give us the aid of his wisdom. This state of mind is anything but Christian. It is anti-Christian and unholy. But be assured that a meek, inquiring, submissive spirit will meet with a blessing. It is a faithful waiting for the interposition of a kind providence bringing out the powers of the mind with entire resignation as to the result, whatever that may be, that will bring with it the favor of the most High.

ORTHODOXY VERSUS POPERY BROUGHT TO THE TEST.

On Thursday last, two meetings were held at Taunton, [in England,] by a deputation from the 'British Reformation Society,' their object being the exposure of the errors and tendencies of Popery.

These meetings having been announced in the previous week, and the Rev. W. Wright, curate of Taunton St. James's, having called upon the inhabitants at large to attend upon the occasion, Mr. Montgomery, the Unitarian minister, published, in the Wednesday paper, a reply to Mr. Wright, deprecating such public disputation, as injurious to the good feeling of the town, and as calculated more to excite strife and bitterness than to promote the interests of truth; but urging the people to attend with him and judge for themselves, whether Mr. Wright and his friends were themselves really Protestants, willing to accede to all freedom of opinion, advocating free and fearless inquiry in matters of religion. This letter of Mr. Montgomery met the views of a large proportion of the most respectable inhabitants, both of the Church of England and of the Dissenting body. They thought with him, that such meetings were inexpedient, and the causes of irritation, especially as questions connected with the Catholic faith have at all times been so much mixed up with political discussions.

In the morning, no opposition was given, the Catholic Priest only making a few remarks upon the subject of the meeting. Dr. Cumming, of London, one of the deputation, having, on the Wednesday evening, at Bridgwater, stated that Unitarians were not Christians, and that they cut out of the Bible such parts as militated against their own views, Mr. M., just as the morning meeting had closed, claimed from the chairman the right of correcting, at the evening meeting, the misstatement of Dr. Cumming.—This request was denied, on the ground that the controversy was with the Catholics, not the Unitarians. Mr. M. still persisted in being granted but a minute's explanation, stating that it was his determination to speak; simply, however, to correct a misstatement. Dr. Cumming immediately replied,—'Then, sir, we shall have you turned out.' Upon which Mr. M., smiling, said, in the hearing of several gentlemen,—'Dr. Cumming; let me beg of you not to say so in the evening, as you do not know Taunton; and if such a proceeding be *attempted*, you will be the first man to leave the room.'

The evening came. The assembly was convened. It had got abroad that Mr. M. would not be allowed to speak, and numbers came to see, as they said, fair play. At half-past six o'clock, Dr. Cumming resumed his speech.—He was attentively heard—frequently cheered—and, it must be admitted, that he addressed him tact, talent, eloquence, and temper. Whilst he was speaking, numbers tried to get into the room, but the chairman and the deputation, fearful of the threatened opposition, seemed determined to exclude them. A more powerful will than their's was present, and the people gained admission. The majority, most decidedly, was now in the hands of the opponents of the meeting.

Mr. Fanning, the Catholic priest, in brief but able terms, replied to Dr. Cumming, not discussing so much his own views as urging freedom of opinion, liberty of conscience, and pointing out the inconsistencies of the Protestant Church. His address was much cheered.

In reply, Dr. Cumming touched again upon the Romish Controversy—called Mr. Fanning an idolator—pronounced Roman Catholics not to be Christians—and, in answer to a question of Mr. Fanning's, denied that any canon of the Church excommunicated Dissenters.

Mr. Montgomery asserted such a canon existed, and reminded Dr. Cumming that he was evading the question, by stating that the Church of *Scotland* was not held to be schismatic, whilst he knew that in *England* that Church was a Dissenting one, and that all Dissenters in England *were* under the ban of excommunication.

Dr. Cumming and the Rev. Mr. Blakeney, a clergyman of the Church of England, and secretary of the Reformation Society, again *denied* that such a canon was in being. The Rev. Mr. Jackson, the Baptist minister, reasserted that it was; and Mr. Fanning read aloud the canon, the 12th. This evasion nettled the audience much, and no very complimentary remarks were plentifully addressed to the reverend speaker. Dr. Cumming, seeing that the meeting was opposed to him, said that they must be all Catholics and Unitarians. An ironical cheer greeted the remark. It so happened that several clergymen were present, though none, with the exception of the chairman, Mr. Wright, himself formerly a Dissenting minister, took part in the proceedings or *countenanced them.* Several Dissenting ministers were present of various denominations, and a large body of Churchmen, Independents, besides Catholics and Unitarians; there being upwards of 500 persons in the room.

Turning to Mr. Montgomery, Dr. Cumming launched out against him for standing by a Roman Catholic priest and cheering him on—attacked the Unitarians—declared them *not to be Christians*, and in awful and *fatal* error.

Mr. M. addressing himself to the audience, said—'Never mind, I'll tell you all about it by and by.'

'No!' was the instant reply of Dr. Cumming, 'we shall dissolve the meeting immediately upon my sitting down.'

Instantly, a shout of derision and strong disapprobation arose. Dr. C. could not be heard, and, for some minutes, complete confusion prevailed, until the chairman assured the meeting that Mr. Montgomery should be heard before the proceedings were closed.

Soon after Dr. Cumming closed his address, evidently much chagrined at the opposition he had met with; yet, it is but justice to say, that though, in his second address, he lowered and lost himself, there was much truth, *great general liberality*, eloquence, and beauty of illustration, in his really powerful address.

Mr. Montgomery next rose, and stated his reasons for opposing such meetings as the present, which were distasteful to, and held to be socially injurious by, the great majority of the town. He complimented Dr. Cumming on his eloquence, tact, his great talent in debate, and the liberality of his views. He grounded his right to be there, and to oppose their proceedings, on the invitation given by Mr. Wright, their chairman, from his belief that resolutions, expressive of sympathy with the objects of the meeting, were intended to be moved, and because Dr. Cumming had elsewhere misrepresented his opinions—denounced him as being no Christian—and, though alluding to him personally, had spoken in courteous terms of him, had yet taunted him with standing by a man whose opinions he held to be erroneous. Mr. M. stated that he rejoiced to hear the liberal views of Dr. Cumming, in reference to the right of every man to judge in religion for himself. But he thought that, as a friend of good feeling amongst different religionists, as a friend of fair play, he was not stepping beyond his duty in bringing all the influence he could command to support the weaker side, as Mr. Fanning was unaccustomed to public discussion, whilst Dr. Cumming was a practised debater, well versed in the *tactics* of controversy, had ready tact and skill to seize upon every advantage, and knew well how to point attention to an opponent's weak points, and to *evade* what told against himself. He said he was not *there* to stir up controversy upon Unitarian topics, but as a true friend of free inquiry, and liberty of conscience. His ideas of the rights of conscience differed from Dr. C.'s, for he (Mr. M.) held that not only had every man a right to hold his own opinions, but that no man had a right to blame or denounce him because of them, if conscientiously held, whatever they might be; and that no man could consistently, with freedom of conscience, call another to account, unless himself attacked, for the opinions held by him. We have heard, said Mr. M., to-night, Dr. Cumming speak eloquently and well in behalf of free inquiry; true is it, that, like too many others, professing like liberality of views, 'he keeps the word of promise to the ear, but breaks it to the hope.' We know that, here and elsewhere, Unitarians are persecuted, and that by professing Protestants, for their opinions—are shunned and denounced. May his followers take to heart the lesson taught them to night by their master, and, as he denounces persecution, so may they go and do likewise. But Dr. C. limits persecution to physical suffering, coercion, and the withholding of civil rights. This is not the worst species of persecution. There are tortures greater than those of the rack; there is a refinement of cruelty beyond the flames. There is the persecution of the mind; there is exclusion from social usefulness; contemptuous exclusion from society. There is the 'Stand by thyself, for I am holier than thou,' look, which forbids free intercourse of man with man; and whenever and while ever we suffer not bodily merely, but in our minds, characters, reputation—whilst one man is socially or religiously the worse, because of his conscientious opinions, persecution has not ceased; we are not free. Dr. Cumming has told us that, as Unitarians, we are not Christians.—Now, Sir, (turning to Dr. C.) one word with you. You tell me that I have an equal right to hold Unitarian views as you have to cherish Trinitarian opinions: yet you deny to me, though I recognised you as a Christian minister, the Christian name. Answer me, before this assembly.—plainly, explicitly.—Is there a possibility of an Unitarian being correct in his doctrinal views? Aye or no. If you reply that there is not, then, I ask again, are not you, whilst objecting to the Pope's infallibility, claiming it virtually for yourself! If you say that there exists the possibility of my being right, and yourself in error, then, let me further ask you to explain the consistency of such a belief with your solemn statement that I am in fatal error, that I am to be damned to all eternity for holding opinions you admit my right to hold, and yet, for holding which, you consign me to endless perdition. I want from you a clear and a direct reply.

Dr. C., thus called upon, declared, after some hesitation, (as he did not seem desirous of replying,) that he was, in his own mind, convinced of the error of the opinions held by Unitarians, but he must concede that he was fallible, and, therefore, not free from the possibility of error; and, again, that he dared not to take upon himself the attributes and office of God; that God, and only He, could judge us all for our opinions.

Mr. Montgomery then said, that Dr. C. had ceded all he sought; and that his reply was answer sufficient to his own solemn declarations of the fatal error, and the results of Unitarian views of religion. He had only, in conclusion, to state, that Dr. C. was wrong in his assertions regarding Unitarians and the Bible; that they admitted his own canon of Scripture, read the common version of the Bible, and habitually used none other. After Mr. M. had sat down,

Mr. J. Leigh, a member of the Church of England, proceeded to address the meeting; but it was then ten o'clock, and, after attempting to stop him in vain, the deputation and their friends gave out the doxology, which, having been sung, the meeting separated.

This is but a skeleton report of a most exciting, and, in some respects very interesting meeting. By the determination of the assembled audience, all attempt to cry down the religious views of others was signally defeated; and the meeting, called to controvert Romish principles, was turned into a arena, not for the discussion, but for the upholding of the great principles of civil and religious liberty. Never were men more determinedly put down. Much excitement prevailed; all were earnest, but kindliness and good humor reigned throughout. The one consenting voice of the town declares, that the Church, and it only, suffered by the dicussion; and the *baiting*, which was meant for the kindly and amiable Catholic priest, was given, upon Dr. Cumming's confession, to himself. Yet courtesy was not withheld, only the attempt to rule by a minority was successfully resisted.

MICHAEL SERVETUS.

This celebrated Unitarian Confessor was born A. D. 1508, according to some of his biographers, at Villanova, a town of Arragon in Spain; according to others, at Tudela in Navarre. He received the rudiments of his education at a monastery in his native province, after which he devoted himself to the study of the law at the University of Toulouse, which was then in deservedly high celebrity as a place of education among the members of the legal profession.—But having heard of the breaking out of the Reformation, he betook himself to the study of the Scriptures, in the perusal of which he found many things at variance with the commonly-received faith. This discovery had such a powerful effect upon his mind, that he resolved to abandon the profession for which his friends had destined him, and devote himself to the dissemination of purer views of Christianity. He commenced his labours in the South of France; but finding that his efforts were not attended with the success which he had anticipated, on account of the oppsition of the priesthood in that country, he resolved to proceed to Germany, where greater freedom of opinion was allowed, and where the cause of the Reformation had already made considerable progress. Having left Toulouse, therefore, where he had been resident about three years, he travelled, by way of Lyons and Geneva, to Basil in Switzerland. During his stay at Basil he had several religious discussions with Œcolampadius, in which he argued against the doctrines of two natures in the person of Christ, denied that Jesus preexisted as the Son of God, and contended that the Jewish prophets uniformly spake of the Son of God in the future tense. An idle story was raised and propogated by the enemies of Servetus, that he visited Africa, and derived his religious notions from the Jews and Turks residing in that country: but no one was ever able to say whether it was from France or Spain that he passed over into Africa, and indeed the whole story was got up in so bungling a manner, as to furnish abundant materials for its own refutation. To this disposition, on the part of his contemporaries, to rank him among Jews and Mahometans, Servetus alludes more than once in his own writings. 'Some,' says he, 'are scandalized at my calling Christ *the prophet.* Because they happen not themselves to apply to him this epithet, they fancy that all who do so are chargeable with Judaism and Mahometanism, regardless of the fact that the Scriptures and ancient writers call him the prophet." It has been suggested that the circumstance of Servetus's having been born in Spain may have given currency to the above rumor, since that country, besides containing many persons of the Jewish persuasion, lies directly opposite to the coast of Africa, where Mahometanism is the prevailing religion: but it seems far more probable that the charge originated in a perversion of passages occurring in Servetus's own writings, in which he alludes familiarly to the Talmud and the Koran, speaks of the doctrine of the Trinity as affording matter for derision to the followers of Mahomet, and says that the Jews ridicule the folly of the Christians for their belief in this dogma, and are perverted by such blasphemies from acknowledging Jesus as the Messiah promised in their Law. Servetus left Basil in the year 1530 or 1531; for he found that the doctrines that he taught were not more acceptable to the Protestants of that city than they had been to the Catholics in the South of France. From Basil he proceeded to Strasburg, where he sought an interview with Bucer and Capito, who were then residing in that city. Capito, if we may judge from the silence of the writers who alluded to this interview, saw little or nothing to censure in the opinions of Servetus; but Bucer appears, from a passage in one of Calvin's letters, to have been completely horror-struck when he heard them, and to have publicly declared that the man who could hold such opinions deserved to be disembowelled and torn to pieces. Servetus's stay at Strasburg was short. As his usual occupations were entirely of a literary nature, and he had no knowledge of the German language, he was unable to procure a livelihood in that city, and therefore soon quitted it, and returned to Lyons.

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Servetus's work *De Trinitatis Erroribus* was not published till 1531, and before this time all that had been advanced upon the subject was in the way either of correspondence or of private conversation with literary men. Before Servetus left Basil he consigned the above-mentioned work to the hands of Conrad Ross, the printer, with a view to its publication; but Ross, not being able to elude the vigilance of the Swiss clergy, sent the manuscript to Hagenau in Alsace, where it was printed under the immediate superintendence of its author, who had removed to Strasburg for that purpose. It found ready and quick sale, and was perused and approved by immense numbers, particularly in Germany. The majority of Christians, however, as might have been anticipated, joined in its condemnation. The leaders among the Reformed party in Switzerland were extremely apprehensive that its appearance might prejudice the cause of Luther and his associates in the eyes of the Christian world, which induced Œcolampadius to request that Bucer would write to the great Reformer, and say that the work had been surreptitiously published. It was suppressed at Ratisbon A. D. 1532; and Œcolampadius, at the instigation of the magistrates of Basil, publicly denounced it as an impious work in a discourse delivered in the presence of the senate.

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The Protestants of that age appear to have been seized with a pious horror at the thought of submitting the doctrine of the Trinity to the test of argument; and Servetus, who had not only done this, but done it in a bold and uncompromising spirit, brought down upon himself the whole weight of their vengeance. They feared that the agitation of this question might prejudice the cause of the Reformation in the eyes of their Catholic brethren, and laboured with all their zeal to silence those who had the temerity to transgress the prescribed bounds of Trinitarian orthodoxy: but the more discerning among them foresaw, that, in spite of all the efforts which were made to put down Servetus, the great controversy which he had started would one day or other embroil the Christian world in disputes of which it was impossible to foresee the issue. Melancthon, writing to Camerarius on this subject, expressed himself in the following terms: 'You ask my opinion of Servetus. I find him sufficiently acute and cunning in argument; but I cannot allow him the praise of solidity. He seems to me to labour under a confusion of ideas, and not to have very clear notions of the matter upon which he treats.—On the subject of *Justification* he evidently ventures beyond his depth. With respect to *the Trinity* you know that I was always apprehensive that these things would sooner or later break out. Good God! What tragedies will this question excite among posterity,—whether the Logos is an hypostasis, and whether the Holy Spirit is an hypostasis? I satisfy myself with those words of Scripture which command us to invoke Christ, which is to attribute to him the honour of divinity, and is full of consolation.' Servetus remained at Lyons between two and three years, and seems to have supported himself there as a corrector of the press. From Lyons he removed to Paris, where he abandoned the study of the law in favor of that of medicine, to which he devoted himself with such assiduity and success, under the direction of Sylvius and Fernelius, two of the most eminet physicians of the age, that he was soon enabled to take his doctor's degree. It was during his residence at Paris that he first became personally known to Calvin, with whom he was anxious to hold a religious discussion: but his own inclination being probably overruled by the advice of his friends, the discussion never took place.

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At this time no notice whatever had been taken by Luther of his writings against the doctrines of the Trinity. Even when professionally treating on that subject he maintained the most profound silence respecting Servetus; nor did he make the most distant allusion to him in his Commentary on the Proem of John's Gospel, where he had spared neither heresies nor heretics At length, however, he made mention of him A. D. 1539, and classed him, together with Campanus, among the enemies of the Gospel. Different reasons have been suggested to account for Luther's silence on a subject which appeared at least to call for some incidental notice. His own mind, it has been supposed, was still wavering. His silence has also been attributed to a feeling of contempt for *the man.* But the most natural solution of the difficulty appears to be, that Luther was restrained from intermeddling with so delicate a subject, by the advice of his friend Melancthon, lest is should be a means of hastening on that great controversy which the latter so much dreaded to encounter, and which he expected would be the occasion of so much persecution and bloodshed. The die, however, was cast. Servetus's controversial writings were already disseminated far and wide: and that prudence which had before dictated silence, now seemed to call for active interference. The very same year that witnessed Luther's attack upon Campanus and Servetus, produced a similar attack from the pen of Melancthon, who wrote to the Senate of Venice a letter of complaint on the subject of Servetus's work 'De Trinitatis Erroribus,' which was widely circulated in that part of Italy, and which he denounced as a most heretical and dangerous book. From the study of this book it is not improbable that Lælius Socinus, the Father of the Italian Unitarians, received his first impressions of the erroneouness of the doctrine of the Trinity.

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In the year 1546 Servetus sent to Calvin a manuscript copy of a certain work, in which he freely canvassed his opinions, and ventured to point out some of his errors. Servetus at the time requested Calvin's opinion concerning this work, which is supposed, with good reason, to have been the original draught of the 'Restitutio Christianismi.' But Calvin was so much incensed at the freedom which Servetus had taken in animadverting upon his views of the Christian scheme, that he ever af-

ter inveighed against him with the greatest bitterness, and came, as we have seen above, to the deliberate determination of plotting his destruction. This determination could not be carried into effect at once; nor would Calvin, perhaps, have been able to accomplish it at all, had not Servetus, in his zeal for the truth, and his indignation against error, ventured upon the publication of the work above-mentioned. His avowed object in the composition of this book was to bring back the Christian world to what he conceived to be the primitive standard of faith; and it was for this reason that he entitled it 'Christianismi Restitutio,' or 'Restoration of Christianity.' It consists of seven parts. The first and last of these are particularly devoted to the doctrine of the Trinity.

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It was no sooner published than the most strenuous efforts were made, both by Protestants and Catholics, to suppress it, and with such effect, that not more than three copies are now known to exist. A fac-simile of it was published in 1791, but copies of this are almost as seldom to be met with as the original. It was in the 'Christianismi Restitutio' that Servetus promulgated his discovery of the circulation of the blood. This discovery he beautifully unfolds in a passage which is too long to be transferred to the present memoir.

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Calvin, who was always on the watch for something by which he might criminate Servetus, soon gave out that this work was written by him; and availing himself of the assistance of one William Trie, a native of Lyons, who happened at that time to be residing at Geneva, he caused Servetus to be apprehended, and thrown into prison, on a charge of heresy.—Some of the friends and disciples of Calvin have attempted to free him from this odious imputation, and he has himself represented it as a calumny; but the fact that Servetus was imprisoned at his sole instigation is too evident to admit of dispute. Abundant proofs of it may be found in the accounts of La Roche, Allwoerden, Mosheim, and Bock. Servetus had adopted the name of Villanovanus at least twenty years before the publication of his 'Christianismi Restitutio;' and it was scarcely known that Villanovanus and Servetus were the same person, till Calvin, with studied malignity wrote to his friends to inform them that 'Servetus was lurking in France under a feigned name.' In order to prove this identity, William Trie was furnished by Calvin with some of Servetus's original letters, which were transmitted to Vienne; and the evidence supplied by them being conclusive of the fact, Servetus was apprehended, and committed to prison without delay.

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After undergoing three separate examinations, in the last of which he acknowledged himself the author of the letter to Calvin, he saw that his life was in jeopardy; and availing himself of the carelessness of the goaler, effected his escape. * * * He was induced by some fatality to go by way of Geneva; and Calvin, who had heard of his escape from Vienne, and of the probability of his passing through Geneva on his way into Italy, was on the watch for him, and caused him to be apprehended immediately after his arrival. The laws of this city forbade that any one should be imprisoned, unless his accuser was imprisoned with him. Calvin, therefore, prevailed upon one Nicholas de la Fontaine to undertake the office of prosecutor. Who this man was has never been clearly ascertained. Some say he was a French cook in a gentleman's family. Others were of opinion that he was Calvin's own cook. La Roche conjectures that he united in his own person the two characters of a student and domestic. But whatever was the precise nature of the relation in which he stood to Calvin, it appears evident, from a petition which Servetus presented to the magistrates of Geneva, that Calvin was, in some sense 'his master.'

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After a long and vexatious trial, conducted in the most arbitrary manner, and attended by circumstances which were a disgrace to the very name of justice, Servetus was at length condemned to be burnt to death by a slow fire.—The conclusion of the sentence passed upon him we shall here give to our readers, as a specimen of the deliberate and solemn manner in which Bigotry can appeal to Heaven to sanction its diabolical proceedings: 'Having God and his holy Scriptures before our eyes,' say the iniquitous judges of this righteous man, 'in the name of the Father, Son, and the Holy Ghost, by this our definitive sentence, which we here give in writing, we condemn thee, Michael Servetus, to be bound, and carried to the *Lieu de Champel*, and there to be tied to a stake, and burnt alive with thy book, written with thine own hand, and printed, till thy body is reduced to ashes: and thus shalt thou end thy days, to serve as a warning to others who are disposed to act in the same manner. And we command you, our Lieutenant, to cause our present sentence to be put into execution.' The officer charged with this commission was not tardy in performing it; and a bloodier page does not stain the annals of martyrdom than that in which this horrible transaction is recorded. On the morning of the 27th of October, 1553, the day after the above sentence was passed, the Rev. William Farell, Pastor of Neufchatel, who was Calvin's intimate friend, visited Servetus in prison, and strenuously urged him to recant: but Servetus, in reply to Farell's repeated solicitations, implored him to produce one solitary passage in which it was stated that Christ was called *the Son of God* before his birth of the Virgin Mary; and though he was alive to the awful situation in which he stood, and he knew that he would be shortly summoned into the presence of his final Judge, neither threats nor enticements could prevail upon him to retract, or admit that Christ was *the Eternal God*.—When he was led to the place of execution, he repeatedly cried out, 'O God! save my soul! O Jesus, son of the Eternal God! have pity on me!' As soon as he came in sight of the Lieu de Champel, he prostrated himself on the earth, and continued for some time in fervent prayer to God. While he was thus employed, Farell, addressing himself to the people, who had flocked together in great crowds to witness the execution, said, 'Behold the power of Satan, when he has taken possession of his intended victim! This is the learned man: and a similar fate might have been yours.' Servetus now rose from the earth, and Farell urged him to address the assembled multitude, probably in the delusive hope that he might be induced, at the last moment, to retract. But Servetus still continued to invoke the name of the Almighty; and when Farell persisted in urging him to speak, he asked him, what he could say different from what he had already said? Farell then tauntingly inquired whether he had no wife or children whom he intended to remember in his will. But Servetus who was an unmarried man, and whose property had been seized upon by his persecutors, and confiscated, was silent. Farell now urged him to invoke *the Eternal Son of God*, which he repeatedly refused to do. 'Yet,' says one of his biographers, 'he advanced nothing in defence of his doctrine, but suffered himself to be led away to punishment' This silence Calvin alleges as a proof of Servetus's obstinacy, or, as he himself phrases it, 'of his beastly stupidity,—*belluinae stupiditatis*. May it not, however, have been dictated by an anxiety to conform himself to the example of his Divine Master under similar cruel treatment? 'The high-priest arose, and said unto Jesus, "Answerest thou nothing? What is it which they witness against thee?" But Jesus held his peace.'—(Matt. xxvi. 62, 63.) Servetus was desirous of treading in the footsteps of his Divine Master, even though at an humble distance: and however imperfect the attempt may have been, it is deeply to be regretted that the conduct of his inhuman persecutors exhibited so striking a parallel to that of the unbelieving Jews who imbrued their hands in the Saviour's blood.—The pile prepared for the execution of Servetus consisted of wooden billets intermingled with green oaken faggots still in leaf. He was fastened to the trunk of a tree fixed in the earth, his feet reaching to the ground; and a crown of straw, or leaves, sprinkled over with brimstone, was placed upon his head. His body was bound to the stake with an iron chain, and a coarse twisted rope was loosely thrown around his neck. His book was then fastened to his thigh; and he requested the executioner to put him out of misery as speedily as possible. The pile was then lighted, and he cried out in so piteous a tone, that the whole populace was quite horror-struck. When he had suffered for some time, a few of the by-standers, out of mere compassion, and with a view to put an end to his misery, supplied the fire with a quantity of fresh fuel, while the unhappy man kept exclaiming, 'Jesus, thou son of the Eternal God! have pity on me!' 'At length,' says the manuscript account from which the above particulars are taken, 'he expired after about half an hour's sufferings.' Peter Hyperphrogenus, however, testifies that the sufferings of Servetus were greatly protracted in consequence of a strong breeze springing up, which scattered the flames, and that at last there was scarcely sufficient fuel left to enable the executioner to carry the sentence into effect. He adds likewise that Servetus was writhing about in the fire for the space of three or four hours, and he began at length to exclaim, 'Wretched me! whom the devouring flames have not the power to destroy!' Minus Celsus relates that the constancy of Servetus in the midst of the fire induced many to go over to his opinions; and Calvin makes it an express subject of complaint, that there were many persons in Italy who cherished and revered his memory. Some writers, in the exuberance of their charitable feelings, have stepped forward, and endeavoured to screen the character of the Genevese Reformer from the disgrace so justly attached to it, on account of the part which he took in this cruel transaction; but 'candour itself may be engaged in a bad cause, and next to the guilt of the actual commission of this horrible crime is that of endeavouring to lessen its odium, by any degree of palliation. For what is it but an apology for the worst kind of MURDER?'"

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 22, 1845.

HARVARD UNIVERSITY.

The announcement of Gov. Everett's acceptance of the Presidency of this institution, in the Daily Advertiser of Thursday, and which will be found in our Secular Department, is hailed with inexpressible satisfaction by all the friends of our venerable University, and of literature and learning throughout the land. EDWARD EVERETT is the name which all the people of all sects and parties, here and everywhere, have uttered, with one accord, as the successor of JOSIAH QUINCY. The most accomplished son of the College, whose heart has turned towards it, at all times, with grateful affection, during his whole brilliant career, at home and abroad, will now bring back the rich fruits of his experience, his most matured faculties, and the meridian lustre of his fame, and offer them up to its service.

ARE THE ORTHODOX CALVINISTS!

We ask this question with a sincere and earnest interest, and shall be grateful to our editorial brethren, who may be authorised and qualified to speak for the several Orthodox denominations among us, for an answer to it. The development and prevalence of what has been called the New Divinity, or the New School, and the general character of the preaching and publications of those assuming the name of Orthodox, had led us to congratulate ourselves in a supposed progress of religious sentiment among them. Every thing has, for some time, indicated that the peculiar system of scholastic metaphysics, denominated Calvinism and justly described by Dr. Beecher as 'the terrible preaching of Jonathan Edwards,' had disappeared from their faith; and that under the influence of an advanced illumination, and the general diffusion of a more liberal and rational spirit, views more worthy of God and of man, and in better accordance with the teachings of Christ, had taken their place.

For some time past, when pressed in controversy, or when, in any way, the peculiar difficulties and horrors of Calvinism have been ascribed to them, either in public or in private, our Orthodox friends have disavowed them, and defined their position in essentially modified, and much more defensible, propositions. Indeed the Orthodoxy which, of recent years, has been presented to us, at least in this part of the country, from the pulpit and the press, has been undistinguishable from Arminianism, and so much more rational and scriptural than Calvinism, that our repugnance has been considerably neutralised, and we have felt much less bound than in former periods, to exert ourselves to introduce and propagate Unitarian Christianity as an antagonist principle to Orthodoxy.

Owing to this cause, that is, the liberalized and more rational form in which Orthodoxy has been presented, our progress, as a denomination, has been decisively checked. Large numbers of the most enlightened and influential persons, who if real Calvinism were preached to them, would at once abandon Orthodox congregations, continue among them. The supposed and apparent modification of the doctrines of the Orthodox has prevented the formation of liberal Societies in many places, and retarded their growth everywhere. An attempt openly to preach and enforce actual genuine Calvinism would startle the forbearance of multitudes in the Orthodox congregations of our cities and towns, and, if persisted in, would double the number of our Churches, and compel thousands now ranked with our opponents, to come out from among them and to take their place, where they really belong, and ought to stand, with us.

We are led into these remarks by certain demonstrations which have recently been made, and which, if sustained by public opinion among the Orthodox, will give another aspect to them, from that, exhibited for some time past, and which has afforded so much satisfaction to the friends of religious progress and true Christianity. A vigorous, concerted, and resolute attempt is making to bring the Orthodox denominations again under the dominion of Calvinism.

The leaders among them are beating a retreat from the open field of inquiry and truth, over which they have been advancing, back into the narrow and gloomy, but, as they imagine, impregnable fastnesses of that antiquated creed.

At their last Anniversary meetings in New York and this city, they were importuned and charged and warned to return to Old Calvinism, as the only way in which the machinery of revivals could be made to work effectually, and Orthodoxy be awakened from its present lethargy and enabled to recover and maintain its ground. Their leading papers and publications are all following in the same strain, and unite in riveting the whole Calvinistic creed upon the faith of the ministers, Churches, and people. Calvinism is held up as the only true doctrine, and Arminianism is the name given to heresy and error.

The system and character of John Calvin are eulogized in the boldest and most unrestrained panegyric. All possible efforts are made to identify him with the Orthodox of the present day. Even Professor Stuart, in his late work on the Canon of the Old Testament, falls in with the fashion, and describes the two great divisions of the theological community under the names "Calvinists and Unitarians."

Yeilding to the force of this combined movement, the New Haven Theologians show symptoms of a relapse into the errors which they had done so much to eradicate; and there are indications, notwithstanding the triumphant success with which the New School Presbyterians redeemed themselves from the thraldom of Old School doctrines, of their recreancy to the cause of liberty and truth—of their voluntary abandonment, and inglorious surrender, of the ground they had won.

We have looked upon this tendency with incredulous surprise. We are filled with wondering astonishment, at the thought, that, in an age of uniform progress in everything else, such immense masses of intelligent persons can be repelled, in theological knowledge, over the track of several centuries; that, in this modern era of universal light, entire denominations can be plunged back into errors, so shocking and enormous, that even the darkest ages, in which alone it was possible to fabricate, could not bear, them.

Yielding to such multiplied testimonials of a retrograde movement by the Orthodox, and conceding to them the title they claim, we have recently spoken of them as Calvinists. But for doing so, we are forthwith reproached by one of their own number, and a contributor, too, to a journal which has had a leading co-operation in getting up the recent fashion of identifying Orthodoxy with Calvinism! He says, 'Why is the Christian Register so bad-tempered that it will not recognize the difference of Orthodoxy now, and Orthodoxy twenty-five years ago? It is a worn-out joke to keep up the word Calvinistic as he does.'

We can assure our friend that it is more in grief than in anger that we have called the Orthodox Calvinists. If it is not a just appellation, instead of complaining of us, we would suggest to him whether it would not better become him, as an Orthodox man, to remonstrate publicly against the leaders and organs of his denomination, for affixing to them the title? Until counter testimony is offered, we must accredit those who with one voice declare that the Orthodox are Calvinists.

At the same time we doubt not, that if he and others would speak out, the reproach of such a backward movement would not attach to that, or any other denomination. There are some who, held back by prejudice, or indolence, or fear, endeavor to keep others from advancing. But they are comparatively few; the great body of every sect and community feel and obey the onward current. Let them not be false to the progress which it is their privilege to experience, but acknowledge and rejoice in it. The denomination over which twenty five years, of such influences as pervade our age, could revolve without redeeming it from much error, and revealing to it much truth, would be unworthy even of the name of Calvin.

For the Register.

INFLUENCE OF THE HOLY SPIRIT.

In a former communication to the Register it certainly was not the intention of the writer to deny man's agency in the work of salvation.—In regard to what are technically called revivals he would probably not differ much from 'Senex,' and will certainly not dissent from some of the sentiments expressed in a more recent article by P. S. It was readily admitted that 'we are not to expect light and strength from above in the growth of Christian character till we are disposed to apply the appropriate means for acquiring it.' That 'the Holy Spirit is promised to those only who ask it.' The main object of that communication was to correct what appeared to its writer to be an erroneous idea of the influence of the Holy Spirit, viz: that this influence was limited to the time of our Saviour and his Apostles and not now offered to man. The whole truth on this subject seems to be expressed in a very few words, by Paul in his letter to the Philippians, where he exhorts them to 'work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure.' *Working out* our *own* salvation certainly implies no idle waiting for help which we take no means to obtain. No, we must work with an energy and watchfulness constant, unremitting, and lifelong. And inasmuch as passion and temptation beset us within and without, and the flesh is weak, inasmuch as the salvation which we may win or lose is a jewel of whose value it has not entered into the heart of man to conceive, we may well work with fear and trembling, and if our work were unaided, the Apostle might have added, 'and in despair.' But now comes the encouragement. 'For it is God that worketh in you both to will and to do of his good pleasure.' What amount of obedience and faith it may be necessary to attain before we can seek aright the Divine influence, God only knows, but we shall become perfect in these graces only by His help. A.

UNITARIANISM IN TROY, N. Y.

We are pleased to learn that the friends of liberal Christianity in this thriving and beautiful place have secured an eligible, convenient, and appropriately fitted place of worship, and that under the brightest auspices which zeal, energy, and an earnest religious spirit can contribute, they are securing to themselves and the community, the privileges and blessings of a stated ministration of the Gospel in its divine simplicity, and in that form in which it was originally delivered to the saints. We find the following notices in a Troy paper.

'The Chapel of the 'First Unitarian Society of Troy,' on Fourth street, was dedicated to the purposes of religious worship, yesterday afternoon. The following was the order of exercises on the occasion.

Anthem—by the Choir.

Introductory Prayer—by Rev. F. A. Farley, of Brooklyn.

Selections from Scriptures and Prayer of Dedication—by Rev. John Pierpont, of Troy.

Hymn, written for the occasion—by Rev. John Pierpont.

In filial faith, with pious care,
A few disciples of thy Son
This lowly house of praise and prayer
Devote to thee, Eternal ONE.

'Lowly,'—but o'er a lowlier yet
The star of Bethlehem shed its ray,
When shepherds round a manger met—
The manger where the Savior lay.

Thus humble, aye, is infant Truth,
Yet strong, O Father, in thy strength,
Here let its star be seen by Youth,
And hailed by Age,—by all at length.

Here let the light that Jesus brought,
Shine on our souls, and make them pure;
Here let the doctrines Jesus taught
Be published while these walls endure.

And when these earthly courts of thine
No longer by our feet are trod,
O let our souls, through grace divine,
Worship in temples built by God.

Sermon—by Rev. H. F. Harrington of Albany. Text, 48th chapter of Ezekiel, 10th verse, in these words: 'The Sanctuary of the Lord.'

Hymn.

Address to the Society—by Rev. H. F. Harrington.

Benediction—by Rev. J. Pierpont.

RELIGIOUS NOTICE. There will be preaching, by the Rev. John Pierpont, in the Unitarian Chapel, Fourth street, to-morrow in the forenoon and evening, at the usual hours.

[Troy Daily Post.

NEW PUBLICATIONS.

I. A sketch of the history of the doctrine of Atonement, by James Freeman Clarke. Printed for the American Unitarian Association. 1st Series No. 219. Boston, James Munroe & Co.

This Tract is a republication of an article that appeared in the Christian Examiner for July, of this year. We noticed it particularly, and presented extracts from it, at the time. It is a learned, discriminating, and valuable treatise, and will be highly useful in the form in which it is now presented. In addition to the passages quoted in our previous notice, we present the following as showing the character and bearing of this very interesting and instructive historical analysis of the doctrine of the Atonement:—

'1. In tracing the history of this doctrine, we have seen that it divides itself into three distinct periods, in each of which a different idea has characterized the prevailing and orthodox theory. During the first and largest of these periods, this leading idea was of a conflict between good and evil, and the death of Christ was a ransom paid to the powers of darkness to redeem men from their dominion. During the second period, the main thought is of a debt which the sinner owes to God, which it is impossible for him to pay except by the aid of Christ. And in the third period, the notion which gives its character to the doctrine is that of a Government, and a necessity of a state which makes it impossible to forgive sin, except by such a display of the indignation of God, as will prevent the evil consequences which might otherwise occur. According to each theory, Christ dies to satisfy Divine justice; but in the first, this justice has reference to the rights and lawful claims of the devil; in the second, to the rights and honor of God himself; in the third, to the order of the universe, and the claims of God's creatures. There is also a necessity for Christ's death according to each theory; but in the first, this necessity is founded on God's supposed relations to the supernatural world; in the second, on the relations to himself; in the third, on his relations to his creatures. Each of these theories implies a limitation to the Divine attributes. In the first the Divine power is limited by the opposing power of evil, which is a dualistic view allied to Manicheism; in the second, the Divine goodness is limited by the demand of the Divine justice, which implies a conflict in the Divine Mind; in the third, the Divine wisdom is limited by difficulties inherent in the government of free beings.

We are not, however, to infer that these theories are merely arbitrary speculations, wholly destitute of reality and truth. Their error seems to lie in their one-sidedness. In their logical form, they are all probably false, yet each may contain its leaven of truth. Thus the fantastic and mythical doctrine of a conflict with the devil, may be founded in reality. As long as the origin of evil remains unexplained, so long evil must appear to the intellect a hostile power contending with God. Only by self-sacrifice and willing endurance can we redeem ourselves and others from its slavery, and lead captivity captive. The sufferings of the good, and the death of martyrs, is the necessary price which must be paid in order to secure the progress of humanity. This price Christ paid on the cross, to redeem mankind from the power of evil. So also there is a truth in the idea of an atonement to be made to the Divine justice. The justice of God is his holiness as displayed in action. If God has a moral character, it must make him not only by his will, but also by the very necessity of his holy nature, averse from sin. There is then a law of the Divine nature, which seems necessarily to separate him from the sinner. God is separated from the sinner by the necessity of his nature, no less than the sinner from God by the voluntary act of disobedience. The work of Christ therefore was not only to remove the obstacle to reconciliation on the side of the sinner, but also that on the side of God. The first he removes by making the sinner penitent, and second by making him holy. When penitent, he is reconciled to God; when holy, God is reconciled to him. A similar truth may be detected in the theory of Grotius. But the error in all these systems is to make that a limitation of God's will, which is in reality a manifestation of his nature.'

In a note at the end the author demonstrates the extent to which, notwithstanding the determination of their leaders and organs to insist upon being called Calvinists, they have departed from the doctrines of that system.

II. An Address delivered before the Massachusetts Charitable Mechanic Association, on its First Semi-Centennial Anniversary and Thirteenth Triennial Festival, October 2nd, 1845, by Frederic W. Lincoln, Jr. Published by order of the Association.

The following passage from the speech of Hon. R. C. Winthrop, at the banquet of the Association, is a just tribute to the merits of this Address, and shows the appropriateness of the selection of its author, to be the orator of the occasion.

'I could not but regard it, Sir, as a most happy coincidence, that you had selected as your orator on this occasion, one who is not only a a grandson of your first President,—the patriot Mechanic, *Paul Revere*,—but who is himself engaged in precisely the same branch of Mechanic industry, in which the illustrious artisan whom I have named, prepared himself for his masterly inventions.

James Watt, like your orator, was a maker of mathematical instruments. He was once prohibited from exercising his vocation in the city of Glasgow, because he had not gone through a regular noviciate, and obtained the freedom of the craft. He was even refused the privilege of opening a humble work-shop there for prosecuting his experiments. The University of Glasglow, however, we are told, (and I hope it will be remembered to the honor of universities,) came to his aid, granted him a chamber of their own, and gave him the appointment of their mathematical instrument maker. And the accident of having a model of a steam engine to repair, for the professor of natural philosophy, was the origin of all his success. It was eminently appropriate, Mr. President, that the praises of the great era of mechanic art, which the history of your Association embraces, should have been pronounced, as they ably and eloquently have been by one, who is a pupil in the same school, in which the master-spirit of that era was educated.'

The history and character of the Association are thus given by Mr. Lincoln.

'The Association, at whose anniversary we have assembled, held its first meetings during the early part of the year 1795. The preliminary meeting was called anonymously, by Col. Henry Purkitt, through the columns of the Columbian Centinel, published by Benjamin Russell. The meeting was held at the Green Dragon Tavern, a house rich in interesting historical reminiscences, it being the head quarters of the sons of liberty, immediately preceding, and during, the revolutionary struggle. Some of the early founders of this Association had been members of that secret committee, composed principally of mechanics, who, in connexion with Hancock and Adams, and Drs. Warren and Church, were combined to watch the movements of the British soldiers, and the conduct of the tories.

Paul Revere presided over this first meeting, and was subsequently chosen President, when the Association was duly organized on the evening of April 16th, of the same year. It was first called the Boston Mechanics Association, afterwards the Associated Mechanics of the Commonwealth of Massachusetts, and finally was incorporated under its present name, in 1806.

It is a curious commentary upon the times to learn, how severe a struggle the Association had to encounter, before they could procure an Act of Incorporation. The records give evidence that, from year to year, for ten years, able committees were appointed to wait upon the General Court, and finally with success.

There seemed to be a fear that the Association would monopolize influence, manage trade, and regulate prices to the detriment of other classes in the community. To those who were acquainted with its design, or the character of its founders, such prejudices must create a smile. It has, no doubt, wielded an important influence, but it has been conservative and healthy in its character, and for the general good of all conditions of the common weal. The Association has always embraced a large proportion of the mechanic interest of the city, and the Commonwealth, and enrolled a larger number of members than any similar institution in the world. Its beneficial objects are so apparent, that it is a matter of surprise that all who are concerned for the character and welfare of their profession and can legally become members, do not join it. If it does not hold out all the advantages it should, it is time to consider of them, and if the progress of the age suggests new improvements, to incorporate them into the Association.

It has done much to give that character for probity, and intelligence, which the Mechanics of this community as a class have enjoyed, and its numerous members, who have been the recipients of public honors, and borne their share of exalted public burdens, have alike gained a good reputation for themselves, and reflected credit upon the Association. Probably under no other organization, has there been a larger number of able public-spirited individuals, whose services have been oftener required in promoting the public weal: they have stood first, and foremost in every good work, and have sprung with alacrity to services ardent and burdensome in their character.'

The dignity and glory of the mechanic and inventive arts are thus vindicated.

'The most enviable path of honorable distinction is that of the inventor; but the ambitious spirits of the world, who have coveted the trumpet of fame to immortalize their names, have oftenest sought their object on the field of blood, or in the noisy conflict of sectarian or party strife. But how idle have been their efforts! The memory of most has hardly lasted as long as their monumental stones, while those who have survived the wreck of time, are damned to ignoble fame, and only 'serve to point a moral or adorn a tale.' The truly famous of the earth are the benefactors, the great inventors, the mechanics of the world. An Archimedes, a Faust, a Bacon, an Arkwright, a Watt, a Franklin, a Whitney, a Fulton,—all these, and countless more, have engraved their names deep in the world's history, and have earned a lasting remembrance by their contributions to the happiness and comfort of mankind. Their contemporaries, the great captains, the politicians, and the titled, made perhaps more noise, and were lapped and fondled in more luxurious ease during their life-time; but none rose up to call them blessed, and no gratitude sinks into the hearts of posterity for their services; while the really great lived in the noble satisfaction of good performed and lives well spent, and the laurel still blossoms green upon their tombs. Fame's proud trophies can only be acquired by deserving merit; they cannot be grasped by feats of arms, over the prostrate necks of a fallen people. How sad and long has been the period that mankind have been learning this truth!'

III. The Bible and the Child. A Discourse by James Martineau. Boston. B. H. Greene, 124 Washington Street. 1845.

This reprint will be read with interest by all who have ever met any of the writings of its eloquent and distinguished author. Although it was called forth by peculiar circumstances in England, the freshness of the style, and the beauty of the sentiments, as well as the attractive associations connected with the character and name of the writer, will lead many among us to procure it.

The following passages exhibit the view in which one division of the subject is presented.

'There is no sentiment more natural to thoughtful minds than that of reverence for childhood. Many sources both of mystery and love meet in the infant life. A being so fresh from non-existence seems to promise us some tidings of the origin of souls: a being so visibly pressing forward into the future, makes us think of their tendency. While we look on the 'child as father of the man,' yet cannot tell of *what kind* of man,—all the possible varieties of character and fate appear for the moment to be collected into that diminutive consciousness: that which may be the germ of any, is felt as though it were the germ of all: the thread of life, which, from our hand that holds it, runs forward into instant darkness, untwines itself there into a thousand filaments, and leads us over every track and scene of human things;—here, through the passages where poverty crawls; there, to the fields where glory has its race.'

* * * *

'It were a task of sadness to take up the infant life, as if it were the fallen petals of a celestial flower, borne to our feet by the stream of things, and every moment fading more; but it is a task of gladness to accept it as the seed and germ of an everlasting growth, which, planted in the rock, and strengthened by the storms of earth, shall bloom at length in the eternal fields.

To educate a child is an office of which no one, taking the Christian view, can think lightly. To administer perceptions, and unfold the faculties in their season and proportion; to give power to the affections, without impairing their symmetry; to develope, in their right order, and to their full intensity, the great ideas of duty and of God; to exhibit human virtues and relations in so beautiful an aspect, that the soul may pass from them with ease to the venerating love of the Infinite Mind; is a task of responsibility so solemn, as to invest every parent's life with the sanctity of a divine mission.

If the philosopher's doctrine had been the true one, and the soul had been like a bird fallen from the skies,—its plumage soiled in the dust, and its forces drooping in our heavier air,—it would seem a cruel office to stimulate it to ascend again, by convulsive efforts to an element native, but natural no more. But as the truth really stands, we have not to provoke a strength jaded and expiring, but to aid and develope one that is half formed; ourselves to bear it awhile into the heights 'as upon eagles' wings;' and then launch it from the precipice alone, to sweep down the gale, and soar into the light it loves.'

Mr. Martineau vindicates a similar discrimination in the authority and use of the Old Testament to that urged by Mr. Norton, Professor Stuart, and enlightened and liberal divines generally.

'To take up the series of writings which mark this progress, as an immutable system of religious instruction; to give it a didactic as well as an historical importance; to attribute the same infallibility to the gross materialism of its earlier, and the divine spirituality of its later parts; to refer our children indifferently to Jacob and to Christ; to bid them go and learn devotion, now amid the yells of exterminating war in Gibeon, and then at the feet of the Prince of Peace in Nazareth; can only produce the most bewildered conception of Deity, and the most unsteady operation of the devotional sentiment; a fusion into the same mind of the elements of the savage and of the angel. Oh! why should the gentle heart of childhood be made to shrink and cower before the vision of a Deity, with an arm laid bare in vengeance, and garments dyed in blood! Why be compelled to struggle into a fancied veneration for a Being to whom, amid a certain physical sublimity, scarce an untainted moral excellence is ascribed! Why have to wrestle, as with a sin, against the doubt of reason, whether the only God of whom Jesus was the image, when he healed the sick, and uplifted the penitent, and welcomed the alien, and silenced the storm, and raised the dead, could indeed be the same that taught his people the lessons of indomitable hate, and declared that he would let loose on them his fury, because they only half performed the work of carnage! Till this superstition be abated, a great portion of the power of religion will be employed in bidding successful defiance to the holiest sentiments of the conscience and the heart.'

* * * * * *

The *Christian* element of the Scriptures must be disengaged from all else; the principles of universal religion be extracted from the temporary and local matter with which they are combined; the essential obligations of human nature be discriminated from the accidental positions of Judaism, and the living Providence of the universe separated from the obsolete politics of Palestine. Perform this analysis; and, though you 'mutilate the Scriptures,' you teach Christianity: omit it; and though you worship the Gospel, you miss the evangelic faith. Do this for your children, and the children of our people; and, though they never heard of Canticles or grew familiar with the curses of David, Christ will receive them in his arms: neglect it; and, though they venerate every letter of the Bible, it will be to them a wooden idol that cannot deliver; and the Lord of conscience may yet disown them, and say—Depart from me, I never knew you.'

IV. A Discourse upon the Life and Character of the Hon. Joseph Story, L. L. D. Delivered on the Sunday following his death, September 14, 1845. By R. C. Waterston, Pastor of the Church of the Saviour. Boston: Wm. Crosby & H. P. Nichols. 1845.

From this interesting discourse, which is a just and eloquent contribution to the public expression of grateful respect and affection for the memory of the late Judge Story, we select the following passage. It presents three loved and honored names in a pleasing and striking connection.

'We said that Story was graduated at Harvard University in 1798.* He was the classmate of Channing and Tuckerman. And not only the classmate, but the intimate and ardent friend of both. And that friendship which commenced amid their collegiate studies, continued between them until they were separated by death.

Channing,—Tuckerman,—Story. The one distinguished in theology, the other in philanthropy, the other in law. The three masterminds, in many respects, of their age. Each pursued a different path, but they have all left behind an indelible impress upon society, and upon the world.

Channing, the profound Christian thinker, *the uncompromising advocate of truth, the daring* defender of human rights; Channing, the luminary of the Church, the eloquent preacher, —calm, persuasive, just; familiar with the highest philosophy and the highest wisdom, he threw a new charm over the abstract principles of right, and made thousands feel with new force, the sacredness of human freedom, and the righteous claims of God.

Tuckerman, the mild, gentle, loving disciple of our Lord; breathing forth kindly sympathies and animating hopes; laboring for years in a quiet village; sending his affections over the sea to the poor natives of India, and then coming to spend his declining years amid the lanes and hovels of a city, to comfort the afflicted and reclaim the wandering. Tuckerman, the holy apostle of want, the devoted friend of man.

Story,—the accomplished scholar, the illustrious Judge, the master of legal science; unrivalled in learning, inflexible in virtue.

In some respects they were widely different, in other respects they were singularly alike. They were all unwearied in their industry; the one, perhaps, more particularly, with thought, and the other with books, and the other with men. The one meditating in his closet, the other visiting from house to house, and the other pleading at the altars of Justice. They were each pure, simple, and true. They were each ardent in feeling and strong in friendship. Widely different in their positions: having different opportunities by which to judge of men and truth: placed upon different stand-points in the world, they each arrived at similar conclusions upon some of the most important subjects of thought; they each held similar views respecting God, Christ, and Man. Before each, Divine Revelation unrolled the same great and glorious truths; and through life they lived and labored in a common faith. They were classmates and friends. They were united in their lives, and in their death they were not divided.'

* Dr. Tuckerman was born in 1778, Judge Story in 1779, and Dr. Channing in 1780: Dr. Tuckerman departed in 1840, Dr. Channing in 1842, and Judge Story in 1845.

V. Agriculture and Mental Culture. An Address delivered in Ipswich, Mass., before the Essex Agricultural Society, at its Twenty-Eighth Annual Exhibition, Sept. 24th, 1845. By Edwin M. Stone. Salem Gazette Office.

This elaborate discourse justifies in print the encomiums bestowed upon it on delivery. It presents much valuable information, and in eloquent language inculates every moral and patriotic virtue.

VI. The Shilling Library. Jordan & Wiley have a new number of this new issue of a very cheap book. It contains a history of all Christian Sects; their origin, tenets and rites.

VII Jordan & Wiley have received the October number of the Endinburgh Review reprinted in a style uniform with the other English Reviews so regularly got out by this house.

VIII. From Saxton & Kelt we have 'The Musical World,' No. 2.

'Cosmos: a survey of the General Physical History of the Universe,' by Alexander Von Humboldt—Part 2d.

These same publishers continue to issue successive numbers of Hapers' Illuminated and New Pictorial Bible—and also Morse's Cerographic Maps. We have before spoken of these admirably executed and wonderfully cheap maps. The series, when completed will constitute a most beautiful and satisfactory geographical apparatus. We would suggest to the publishers that the maps of Nova Scotia and New Brunswick do not appear to us to be equal to the rest. The increasing trade with those colonies, and the intercourse of travel, are rendering accurate maps of them more desirable than they have been heretofore. From the last edition of Greenleaf's map of Maine, and from Haliburton's History of Nova Scotia the materials can be derived for much better maps, of Nova Scotia and New Brunswick, than are given in No. 2 of the work before us. We hope the publishers will procure fuller and more accurate ones for a future number.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

EPISCOPAL INTOLERANCE REBUKED FROM THE RIGHT QUARTER.

The following extracts are from the two leading Orthodox papers in Philadelphia. It is to be hoped that the castigation they administer will be attended with beneficial results. When Episcopalians commend themselves to public favor by their moderation, and dignity of bearing and by the prevalence of order, decency, and good taste in their organization and ministrations, we are prompt to do credit to them, but their pretensions to exclusive authority, and papal supremacy, are ridiculous and disgusting, in this age and in this country.

CONSECRATION OF DR. POTTER.

We omitted, in our last, a notice of the ceremony of *consecrating* the Rev. Alonzo Potter, D. D., as Bishop of the Episcopal diocese of Pennsylvania. The services were held in Christ Church, which was thronged on the occasion. The sermon was preached by Bishop Hopkins, of Vermont. Bishops Brownell and Doane presented the bishop elect, to whom Bishop Chase, who presided, proposed the usual questions, after which the seven bishops present united in the imposition of hands as a Presbytery.

The most remarkable circumstance which we have noticed in the report of this meeting, is the exhibition of the Prelatic spirit in the sermon. The assumption of the preacher in holding up his own order as apostolical, was to be expected from a zealous advocate of Prelacy. But we cannot conceive that the occasion demanded a display of bigoted exclusiveness such as he manifested toward members of other Christian Churches. We know not why he should assail them from the pulpit, unless he imagined that a thrust amid the solemnities of this occasion, might tell with more effect for the interests of episcopacy. The language to which we refer, is shocking! It may possibly be thought appropriate by those who consider a spiritual hierarchy of three orders of clergy, as the sum and substance of the gospel. But to Christians of all evangelical Churches, it carries the aspect of insult. It openly abandons the sacred courtesies which the gospel enjoins, and holds up those who have renounced the figments of prelatical right, as desperate sinners, for whom the same prayer may in compassion be offered, that Christ offered for his murderers. Hear him: he says,—

'With regard to those who discard Episcopacy altogether, as an anti-Christian usurpation, we have only to remember the compassionate spirit of the Redeemer's prayer, 'Father forgive them, they know not what they do;' and in the language of our sacred Litany, implore him to pardon our enemies, persecutors and slanderers, and to turn their hearts.'

Is the rejection of diocesan episcopacy a sin of the same nature and enormity as that perpetrated by the murderers of Christ? If this be not his meaning, why does he cite the prayer which the Savior offered for his murderers, as peculiarly appropriate to the flagrant sinners who presume to discard Episcopacy?!—What will the public think of this language?—Were a Methodist, or a Baptist, or a Presbyterian *minister to use such* language in speaking of each other, it would be regarded as an ebullition of fanaticism, engendered amid the fervors of a narrow sectarian spirit. And is the spirit of this language changed, when it falls from the lips of an Episcopal preacher! Comment is unnecessary.

But we must advise Bishop Hopkins that the Christian Ministry and Churches of our country have not sinned *ignorantly* in this matter, as he supposes. He cannot plead for them—'*they know not what they do*,' when he prays for their forgiveness. For they know very well what they do in 'discarding Episcopacy.' If they have *sinned* in this matter they have sinned most *wntelligently*. Episcopacy was once established by law in several of the States of the Union.—It has been spread before the Ministry and the Churches in all its glory, and also in its manifold deformities; and the minist

at liberty to let go the one, are we not equally at liberty to let go the other? And if the episcopal right to ordain the ministry in the church of Christ cannot be destroyed *without incurring the awful sin of Korah, Dathan, and Abiram, and laying a sacrilegious hand upon the ark of God*, how shall the equally episcopal right to govern be cast down and trampled under foot, without an equal amount of guilt and profanation?

In this paragraph [illegible] we mean that this and nothing less—all who deny that the episcopal bishops, as the successors of the Apostles, have the exclusive *right* of ordaining the ministry, and of governing the church, are guilty of the sin of Korah, Dathan, and Abiram, and being guilty, are *worthy* of the same terrible punishment! Now, we demand of Bishop Hopkins *his authority* for uttering a sentence so terrible. Where has he acquired the right of *hurling* the thunders of Jehovah against his *fellow*-men, and especially against many at whose feet he might sit and learn the doctrine of Jesus! We know that Korah, Dathan, and Abiram were guilty of a sin so heinous, that the wrath of the Almighty made them a terrible spectacle to the church, and as we have reason to fear, sent them quick to hell; and is it true that a mere denial of Episcopal dogmas is the very sin these men committed, and subjects every one who makes it to the pains of hell? So says Bishop Hopkins. He has at least settled this in his theology, that the earth should open and swallow up all non-episcopal denominations, and that if such a catastrophe does not occur, it is owing to the 'uncovenanted mercy' of the Almighty. Their fate might be easily predicted if they were left to the tender mercies of the Bishop, who would seem to establish his claim to the Apostolical succession by his close imitation of the temporizing spirit of those Apostles, who said, 'shall we call down fire from heaven to consume them?' We are certainly excusable if our indignation bursts forth at such intolerance. We bless God we have no sympathy with it, and we rely upon it, as a mark of Christian character, that we have no sympathy with the men who *can indulge in* it. What is still worse, we are exposed to these pulpit fulminations because we will not believe in a dogma, which we *defy* Bishop Hopkins or the *whole* bench of Bishops to prove. Their lineal ministerial descent from the Apostles they cannot prove. No one has yet undertaken the task who has not been compelled to beg the question before he had got half way through. We say, it is a point not demonstrable. Let Bishop Hopkins task his best powers and falsify our assertion if he can. If it be a plain matter, why not make it so appear? Let the bishops lay aside their clap-traps; let them divest themselves for a moment of their assumed dignity; let them abstain from bold assertions and unjustifiable appeals to human ignorance; and by fair argument make out their claims to the lofty superiority which, in defiance of gospel simplicity, they have assumed; and until they do this, the great body of Christians in this country may safely defy the thunders of this humble imitation of the Vatican. When the American Episcopal bishops shall satisfy the community that they have the holiness, the meekness, the humility, the self-denial, the charity, the untiring zeal, the devoted love, and the sound scriptural doctrines of the Apostles, their succession may be thus far admitted; but as things now are, with the bishops of two of their largest dioceses in the country in disgrace, and under the ban of excommunication, modesty in their assumptions will best become them. [Presbyterian, Philadelphia.

Since the above was in type, we have been gratified to see in the Philadelphia North American, in which paper Bishop Hopkins's sermon originally appeared, a spirited article commenting on its tone, and pursuing a very similar course of remarke to our own; and we are still more gratified in observing in the Episcopal Recorder a manly disclaimer of any sympathy with the Bishop's intolerance. Surely the Bishop has not won many golden opinions *by his* extraordinary course *on this* occasion.

PUSEYISM.

We have always regarded this movement as the last expiring convulsion, 'the dying flurry' as the harpooners call it, of the spirit of ecclesiastical authority, and anti-Protestant assumption of power, in matters of faith. This is the light in which its sudden explosion is regarded in England.

The *Times* newspaper, has finally given up Tractarianism. In the current number we find the following Low Church views of the clerical office.—'The clergy can no longer command, but they may persuade with irresistible force: their persuasions, however, must be purely moral and religious, as contra-distinguished from sacerdotal persuasions. Many causes—none indeed, which ought to make us despair of their proper and legitimate influence—have altered their position. They can no longer stand alone on an intellectual as well as religious eminence. The awe in which they were invested, as wiser, as well as holier than the rest of mankind, has passed away; they are not the exclusive, or even in any peculiar degree pre-eminent, cultivators of letters, of arts, or of philosophy. The mass of the clergy are, no doubt, and must henceforth be, inferior in general knowledge to many of the faith in their respective parishes; and if, on the strength of their position, on the sanctity of their ordination, they pretend to assume a superiority which they cannot support; if, where they are not intellectually superior, they do not confine themselves entirely to religious guidance * * they will lose their *proper* power by straining after that which is unattainable; which neither is nor can again be their prerogative. *The knell of ecclesiastical authority has rung.*'

MEMBERS OF CONGRESS PREACHING.

One of the Methodist papers states that Messrs. Hamilton and Hilliard, members elect of Congress from Alabama, have been laboring for twenty-nine days in a revival in Montgomery, and as the result ninety-five persons had professed conversion.

CUMBERLAND PRESBYTERIANS.

This body consists of 19 Synods, 62 Presbyteries, about 700 ministers, 200 licentiates, 300 candidates, near 1000 congregations and over 100,000 communicants.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ It seems to be understood, from the statements of those best situated to know the fact, that overtures of a pacific and satisfactory nature have been made to our government by Mexico, in reference to the Texas annexation.

☞ The population of the Island of Newfoundland has been ascertained to amount to,

Protestants of all denominations	99,538
Roman Catholics,	46,946

Of the Protestants 34,281 are Episcopalians.—The census was also taken in 1836, and the present aggregate shows an increase since then of about 28 and 1-2 per cent.

☞ There was a lunar eclipse on the evening of the 13th of November, which after the moon had risen above a stratum of clouds that bordered the horizon, made an interesting appearance.

☞ There has been a violent storm on the lakes, and the project seems to be reaching its accomplishment of extending a railroad from Buffalo through the country south of lake Erie, so as to avoid its navigation, and secure a channel of trade and transportation, in all seasons and all weathers.

☞ The great New York fire of the 19th of [illegible] and to be still burning in several places.

The annual Thanksgiving festival, observed from the beginning in the New England States, is every year extending over the Union. Pennsylvania has adopted it, so has the District of Columbia, and many of the Southern and Western States and cities. The following are the days fixed upon for its observance in the States named.

Charleston, S. C.	Nov. 6	Massachusetts,	Nov. 27
Ohio	Nov. 20	Connecticut,	Nov. 27
Kentucky,	Nov. 20	N. Hampshire,	Nov. 28
Maryland,	Nov. 21	Vermont,	Dec. 4
Pennsylvania,	Nov. 27	Maine,	Dec. 4
New Jersey,	Nov. 27	New York,	Dec. 4
Rhode Island,	Nov. 27		

This honored Pilgrim custom is thus noticed in about half the States of the Union.

☞ The tolls on the New York canals this year exceed the amount ever before received—being more than one dollar for every inhabitant of the State, according to the recent census.

☞ The following is the speech of the Hon Judge Davis, at the opening of the Old Colony Railroad. The venerable gentleman, in reply to a complimentary toast, which had been received with the deepest interest by the company:—

"Expressed his thanks for the obliging notice from the chair. It was always highly gratifying to him, he said, to re-visit his native town, reviving early associations of a description most dear to the heart. The indulgence was most especially interesting on the present occasion. The opening of the Old Colony Railroad, so speedily and energetically accomplished, is of no small importance not only to this cherished region, but to the whole community. It has produced, as might be expected, a most numerous gathering of the friends and promoters of the enterprise, and of those who regard with generous and grateful attachment this hallowed ground. Having been of late sensibly visited with some of the infirmities incident to advanced age, he had doubted whether he should be able to be present at this gratifying meeting, but prompted by the example and encouragement of his most estimable friend at his side, (Hon. John Quincy Adams,) he laid aside his doubts, and had every reason to rejoice in his decision. The speedy passage, and all that had occurred on that day, had appeared like a dream,—a pleasant dream,—ending in the gratifying conviction, that it was all reality. He congratulated the great assembly on the completion of that interesting work, destined, as he believed, for increased and beneficial intercourse. Among its advantages and attractions, there are some, not to be disregarded, peculiar to the *terminus* of the route, suggesting precious recollections, touching to the hearts of the most busy, as well as of the most thoughtful traveller. We stand on holy ground; may we not say, without irreverence, here and on our way, we are travelling through *Emmanuel's land?* The history of the adventures, the toils and troubles of the Pilgrims, are instructive themes for sober contemplation, amidst the hilarities, which, in such assemblages, are naturally and innocently indulged.—Principles and pursuits, of the highest order, are called up to view; lessons of wisdom, fortitude, moderation, perseverance, forbearance, and every manly virtue. We have a practical inculcation of precepts for human conduct, in political, civil, and ecomomical relations, which may lead to the advancement and accomplishment of those blessed days, promised in holy writ, when '*Mercy and Truth shall dwell together, and Righteousness and Peace shall embrace each other.*' In connexion with such high attainments, it is said, that, '*Truth shall spring out of the Earth.*' May not this be an indication of the power and efficacy of human co-operation with that *righteousness* which *shall look down from heaven.* If this interpretation be just or allowable, it suggests the duty and responsibleness of men and freemen, especially of free republicans, in thought and in action, and in the entire course of their conduct. The wise and worthy founders of our domain were faithful and exemplary disciples in that school, and the fruits have been precious and abundant. In the deliberate exercise of such principles, it was their lot to be deprived of their separate existence as a Colony, and to be united with Massachusetts in the Charter of William and Mary. This proceeding was unwelcome, but not altogether unexpected. The agents from Massachusetts to the British Court, especially *Rev. Increase Mather*, were thought by many in Plymouth Colony, to have been unreasonably inert in that transaction. This is plainly intimated in a letter to Gov. Hinckley, from Rev. Mr. Wiswall, of Duxbury, the Plymouth agent in London. '*You know,*' said he, '*who are wont to trot after the bay horse.*' It does not appear, however, that *Dr. Mather*, or any of the Massachusetts agents, were culpably active or inactive, in that arrangement. When it was determined, that a restoration of the old Charters would not be granted, which all the agents most earnestly and perseveringly solicited, it was not in the power of all, or any of them to prevent the accompanying resolution, that Plymouth Colony should be united with New York or Massachusetts. This was in correspondence with William's determined and magnanimous resistance to the overwhelming power of France, under Louis 14th, of most threatening and alarming aspect in Europe, and in this country. That union, though unwelcome to Plymouth, was attended with no angry or uncomfortable discontents. The perfect agreement in principles and habits, among the inhabitants of the two colonies was such, that we find no instance of disturbance or disquiet, in the management of the new government in consequence of the union. The *Bay horse* was, and still is, a generous and noble steed, strong and steady, kind in harness, high spirited, and always impatient of the whip.

Gov. Winthrop records, in his historical journal, the building of the first vessel in Massachusetts, and her well chosen name, *The Blessing of the Bay.* May the *Old Colony Railroad*, in its successful, happy, and acceptable operation, be deservedly ranked among the multiplied *blessings of the Bay.*

☞ There has been a very destructive fire in Sag Harbor—50 or 60 buildings burned.

☞ Captain Hepburn, of a New York ship, the Cohota, on the passage to Calcutta, was accidentally killed by the discharge of a pistol in the hand of a passenger.

☞ The whole number of ships employed in exporting cotton from the five principal ports, of New Orleans, Mobile, Apalachicola, Savannah, and Charleston, is stated to be 367 American and 284 British.

☞ Some of the public men of Texas are beginning to regret the precipitancy of that country in the act of annexation which has absorbed it in the American Union, when, if they had remained an independent State, they might before long have formed a confederacy with other Mexican States that would have extended from the Gulf of Mexico to the Pacific, and made itself the centre of trade between Asia and Europe.

A LARGE PEARL. An orphan boy about 12 or 14 years of age, living in the neighborhood of Smithland, at the mouth of the Cumberland river, obtains a scanty means necessary for his support by fishing. He does not content himself with following his vocation alone in the vicinity of his humble abode, but often extends his excursions to the Tennesee river.

Returning recently from one of these excursions, with his basket filled with the rewards of his industry, the youthful angler offered them for sale to one of his customers. The latter selected such as he wanted, and requested 'change' for the coin which he presented. The little fellow fumbled for a while in his pocket, and then drew out a handful of various articles—such as pieces of twine, rusty fish hooks, marbles, &c., among which appeared a few dimes, and something that at once attracted the attention of the buyer. He took it and examined it, and was convinced that it was a large and valuable pearl. He asked the boy how he came by it. The latter replied that he had found it, with others of a smaller size, in muscle shells which he had picked up, while fishing, on the bank of the Tennessee river not far above its mouth—that he had thrown the rest away but had kept this because it was 'big, white, and pretty.'

The gentleman asked what he would take for the stone. He said a bit or two—just as he pleased. 'No, my little fellow,' said the gentleman, 'you must not sell this pretty thing for a bit or two—it is worth a great deal more. It is a pearl, I think, of some value. I will take it with me to Nashville, whence it shall be sent to the North and sold, and the proceeds shall be applied to your education.' The boy readily consented, and the gentleman, on arriving in Nashville, submitted the pearl to the examination of Mr. Campbell, who at once pronounced it to be one of the handsomest and most valuable he had ever seen. He did not venture to say what its exact value may be, but judging, he says, from the size of that which is placed in the snuff-box sent to Mr. Van Buren when President, by the Imaum of Muscat, we believe, and which was valued at $1000, he is convinced that $500 would not be too high an estimate to put upon the fisher-boy's pearl. Mr. C. intends to send it immediately to a celebrated lapidary in Philadelphia.

This pearl is about three-eighths of an inch in diameter—weighs eighteen grains—and is without a flaw or defect. [Nashville (Tenn.) Banner.

HARVARD UNIVERSITY.

We learn that the Corporation of Harvard University, a short time previous to the return of the Hon. Edward Everett from England, addressed to him a letter requesting him to consent to be put in nomination for the office of President of the University, in place of Hon. Josiah Quincy, resigned, and informing him that in that case he would receive the unanimous vote of the Board for the appointment, which on the meeting of the Board of Overseers, would be laid before them for their confirmation. Mr. Everett has recently given an answer to the application, in which he has consented to receive the appointment. [Daily Advertiser.

OBITUARIES.

ELIJAH CLARK, ESQ.

Died, in this city Nov. 12, ELIJAH CLARK, Esq., aged 56.

While we are in the constant habit of speak-reverently and warmly when the distinguished and great of the earth pass away, it does not seem altogether right to be always silent when the meek and quiet spirit ceases from off the earth. Such an one was Mr. Clark who was suddenly removed from the midst of us, during the past week. He was a merchant; and as such filled an important station in a commercial community. It was important, because while in it, he acted the part of a truly honest and upright man. It was this trait which made those who had known him best and tried him longest, to respect him most and hold him dearest. In one of the most trying periods for one in his profession, when the selfish spirit is too often seen to prevail, when others were falling around him unassisted, he was enabled to retain the unfaltering confidence of his friends who preferred to trust their claims with his own sense of justice and integrity rather than to assume them to their own hands and attempt a settlement for themselves. And their confidence was not misplaced or abused. He declined other offers that would have turned to his own advantage but which he feared would terminate to the injury of his friends. Such an example of firm integrity in such a community and at such times, is of incalculable value.

Mr. C. was also thoughtful and considerate. He weighed consequences before he proceeded to action. His judgments, therefore, were generally sound and prudent. As a counsellor and adviser he won the confidence of many friends who sought his aid and assistance in cases of doubt and difficulty. And now that he is taken away, they will recall his many acts of kindness and attention with the most approving as well as tender and affectionate remembrance.

Mr. Clark was a sincere and humble disciple of Jesus Christ. It was this, and this alone, which explains the striking traits of his quiet, meek and excellent character. It was the basis of all his other good qualities. His mind bowed to the truth of the Gospel. His heart welcomed its blessed spirit. His life was governed by its rules. His faith was calm, rational, and efficacious. Religion, with him, was to be seen in the life. Often has he remarked to a friend in the business world. 'Liberal Christians of all others, entertaining the views they do, should seek to adorn their professions by their lives.' And this, he not only said, but felt and lived. It was this that made him in the circle in which he moved, respected as an exemplary citizen, welcomed as a kind associate, esteemed as an obliging neighbor, confided in as the counseller of peace, beloved and cherished as a faithful, sincere and true friend, husband and brother.—He loved the house of God, and at all seasons was a constant attendant upon its services and worship. He reflected upon and valued the rites of our holy religion, and gave them that calm consideration which they should receive from every reflecting mind. Several years since, he confessed in humility and meekness, the Saviour before men, and thenceforward walked in all the commandments and ordinances of the Lord, blameless; an invaluable friend and officer of Church with which he was connected, as well as its distinguished ornament. Such an example is worthy of all imitation. It obtained for him true prosperity and happiness while he lived, with a contented and grateful heart; and enabled him to meet his last hour, which must come to all, in calmness and peace. His reward is on high.

AGATHA MINTURN TOULMIN.

Died in this city, on the 14th inst., Agatha Minturn Toulmin, aged twelve years, daughter of John B. Toulmin, Esq., of Mobile, Ala., and grand-daughter of the late Rev. Dr. Toulmin, of England, a distinguished Unitarian divine.

'—A very lovely flower which had just begun to unfold, and which the world had not yet touched with rude hands,—now added to the wreath which God sees fit to cull from the choicest blossoms of his earthly garden, to adorn his chambers above.'

This was said of her by one who knew her principally in her beautiful early childhood. And those who have since known her most intimately, testify that as far as the qualities of her mind and heart were developed by advancing years, the early promise has been amply fulfilled. There was a sweetness, affectionateness and artless simplicity of manners, which spoke of purity within, and which readily won the confidence and love even of strangers.

What must she have been then, to an only surviving parent and other relatives, who had watched with the deepest interest her opening mind, and formed so rational hopes of her ripening character! May the remembrance of her childlike purity, and the assurances of the Savior, that 'of such is the Kingdom of Heaven,' soothe their grief, and sustain them in their severe affliction.

☞ An editoral article was published in the National Anti-Slavery Standard in New York, on the 17th of April, 1845, calling upon Abolitionists in Great Britain and Ireland to adopt towards the Rev. Drs. Sharp, Codman and Parkman, who had just sailed for England, in their intercouse with them, a line of treatment based upon the fact that they had not favored the movements of the Abolitionists in this country.

On the return of these gentlemen, one of them published in this paper a notice of the article, proscribing them. An answer to this notice appeared in an editorial of the Standard of the 6th of November, 1845. We have been requested by the writer of these two editorials of the Standard, on the ground of our having published the article, of which one of them was the occasion, and the other an answer, to republish them both in the Register. The request has come to us in a form and from a source which combine in making it painful to us not to be able to comply with it. If published entire the two articles would occupy some five or six columns. We have examined them with a view to a compression of their substance into a space, consistent with other claims upon our paper; but we see not how, without doing injustice, to condense them.

And, besides, there is much matter of a personal nature in them, which, with great respect for those who think otherwise, we must regard as objectionable.

Would it not answer the purpose of the writer of the articles in the Standard, to whom we most sincerely wish to do all that substantial justice dictates, to send to us an article, which if brought within the limits it is necessary to impose on our correspondents, we should be happy to publish, vindicating the practice, which has been resorted to in this case, and is thought justifiable by the writer of the editorials in the Standard, of rebuking, reproaching, and denouncing individuals for the opinions they hold and the course they think fit to pursue, in reference to questions urged upon the public attention, and subjected to public opinion.

Some think that it vitiates the moral energies of society to introduce a system of rewards and punishments to bear upon the formation and expression of opinions, on any subject. Others feel themselves bound, by the most imperious obligations, to visit with their displeasure, and call down the moral indignation of others upon, those who do not think and act with them, on great social, moral, and philanthropic questions. If the latter opinion is correct, than is the writer of the articles in the Standard justified. A vindication of that opinion, on its general merits exclusively, and *without reference to any particular persons*—a condition which we require as indispensable—will, if offered, be placed before our readers, and will be looked for with interest, and considered with candor, by them generally, certainly by us.

THE LATE HENRY WARE JR., D. D. James Munroe & Co., have in press, shortly to be published, a Memoir of the late Rev. Henry Ware, Jr. D. D., by his brother John Ware, M. D.—a volume of about 400 pages, with two portraits, one in earlier, and the other in later, life.

☞ WANTED, copies of the Christian Register of Nov. 15th.

Our impression of last week's paper run short, by an error in counting the paper. Those of our subscribers, either in the city or country, who can conveniently spare that copy, will do the publisher a great favor, by sending it to us, by mail.

MRS. FINN'S SCHOOL.

The publisher of the Christian Register has pleasure in transferring to his columns from the EVENING TRANSCRIPT, the following kind and merited notice of the School for young children by Mrs. Finn. Her known estimable qualities, and her experience as a teacher, recommend her to the notice of those who are seeking a School for their young children; and it is hoped she may come in for the share of patronage, which her industrious and devoted efforts for the support and education of an interesting young family *merit*.

'SCHOOL FOR YOUNG CHILDREN. Mrs. Finn, widow of the much lamented H. J. Finn, who was lost in the Lexington, has opened a school in High street place for the instruction of young children of both sexes in the early branches of education. We would recommend this lady to the notice of parents who are desirous of obtaining a first rate school where their children may acquire a knowledge of the first rudiments in the English language. It is well known, by many, that Mrs. Finn taught a school of young ladies some time since, with much success; and from her experience, both as a mother and teacher, we have no doubt but she will give entire satisfaction to all who may entrust their children to her care.'

For the Register.

THANKSGIVING:

A FITTING THEME FOR THE OCCASION.

The piety of our forefathers has bequeathed to us this favorite festival of gratitude to God; and, as the past year has been signalized to us by the unexpected preservation of peace amidst many rumors and fears of war, we would invite public attention to this fact as a special call for individual and national thanksgiving, and would suggest to christian ministers of every name, the propriety and expediency of selecting the subject of PEACE, in one or another of its manifold aspects, for their theme of discourse on that occasion.

We have no wish to dictate; but, accustomed to solicit from preachers of the gospel an annual plea for this cause, relying mainly on them as its heaven-selected advocates, and believing that the good providence which has thus far averted the horrors of threatened war, calls for our warmest gratitude, and demands very special notice from the pulpit at the approaching anniversary of public thanksgiving to the God of all our mercies, we earnestly hope, that his ministers throughout the country will seize upon the occasion to urge the claims of peace with zeal and power. We ask them to ponder the prophecies of peace recorded in the Bible; to examine the principles of peace taught in the gospel; to dwell on the countless, unutterable evils of war; to consider how many blessings to our land, to christendom and the world, are included in a single year of general peace, and how essential its continuance is to our temporal and spiritual prosperity, to commerce and every secular pursuit, to the revival of pure religion, and the success of every enterprise now in progress for the spread of christianity, and the ultimate recovery of our world from sin and its woes.

God grant that his ministers may soon learn more fully their duty, privilege and power on this subject! Let the twenty-five or thirty thousand in our own country unite with the still larger number in the land of our fathers and brethren, to enforce aright the pacific principles of the gospel in their application to nations as well as to individuals; and how easy for them under God to insure the perpetual peace of these two countries, and eventually of christendom and the world.

In behalf of the American Peace Society.
GEO. C BECKWITH, Cor. Secr'y.
Boston, 60 1-2 Cornhill, Oct. 24, 1845.

P. S. If ministers or others wish for helps in the examination of this subject, we shall be happy to furnish them at very small expense, and if they will take up a collection after preaching, we will gladly send their people in return our tracts or periodicals for general circulation.

'FOREFATHERS' DAY.' The anniversary of the landing of the Pilgrims is to be worthily celebrated by us. On the 22d. of December, the National Anti-Slavery Bazaar is to be opened in Faneuil Hall, and to remain open through New Year's Day. It will be an unequalled opportunity for the selection of Christmas and New Year's Presents. Besides the home manufactures, most beautiful things are to be sent from Europe. [National Anti-Slavery Bazaar Gazette.

☞ REV E. H. CHAPIN ON TEMPERANCE. This devoted friend of Temperance, and eloquent speaker, will deliver an Address on Sabbath evening, 23d inst., at 7 o'clock, in the Tremont Temple. Music by a select Choir. Admittance 6¼ cents, to defray expenses and in aid of the Society.

MOSES GRANT,
Pres. B. T. A. Soc'y.
F. R. WOODWARD, Sec'y. n22

☞ NOTICE. All candidates for the Unitarian Ministry, and all others desirous of a reform in the mode of supplying pulpits, are requested to meet in Ritchie (upper) Hall, Boston, on Thursday afternoon, December 4th, at half past 2 o'clock. Entrance on Temple Avenue. 2w n22

MARRIAGES.

In this city, on Monday afternoon, by Rev Mr Robbins, Mr James L. Riddle to Miss Elizabeth A., daughter of Amos S. Allen, Esq.

17th inst., Mr Jabez W. Lyman to Miss Mary A., daughter of Isaac Parker, Esq.

16th inst, in Park street Church, Mr Forester Ainsworth of North Amherst, to Miss Mary P. Stevens of this city.

In Charlestown, 16th inst, in the Freewill Baptist Church, by Rev I. J. Wetherbee, Mr William Howard, Jr., to Miss Alice W. Harwood.

In Chelsea, by Rev H. G. Barrus, Mr George W. Francis of Watertown, to Miss Adeline E. Ayres of Waltham.

In this city, 13th inst., by Rev. Mr. Eaton, Mr. William L. Eaton, of Boston, to Miss Lucy A. Rich, of Wellfleet.

In Weston, on Thursday evening by Rev. Mr. Field, Mr. George Burkly Cutter to Miss Mary P. Hastings.

In Salem, by Rev. Mr. Carlton, Mr. Edward Woodberry, to Miss Nancy Pickett, both of Beverly.

In Danvers, on Sunday evening, by Rev. Mr. Field, Mr. Eben S. Howard, to Miss Ann M. Welch.

DEATHS.

In this city, 16th inst, Rev William Bascom, 65, a graduate of Harvard University in the class of 1802.

In Charlestown, 17th inst, Mrs Martha W., wife of Mr Alfred Skilton, 27.

At Jamaica Plain, 16th inst., John Fessenden, Esq. 75.

In Roxbury, 17th inst., suddenly of croup, Susan W., youngest daughter of Susan W. and John L. Plumner, 13 months.

In North Danvers, on Saturday evening last, Capt. Jonathan Perry, 63.

In Topsfield, Marietta B., daughter of Wm. G. Lake, 10.

In Wenham, of Consumption, Capt. Thomas Kimball, 57.

In Hamilton on Sunday last Mr. Luke Dodge, about 40. Mr. Dodge was remarkable for his extraordinary size, having weighed 380 pounds a few weeks ago.

In Hampton, Va., Miss Courtney Brough, 104 years, 6 mos.

In Worcester, Nov. 14, Mr. Araurah Mason, 55. Nov. 16th, Mr. Charles Flagg, 25.

In Belfast, Me., 14th inst, Mrs Anna Atkinson, widow of the late Amos Atkinson of Newbury, Mass. 83.

TEMPLE SCHOOL. The Winter Term of the Temple School for Boys, will commence on the first day of December. DAVID B. TOWER.
Tremont Temple, Boston. 3tis n22

BURNAP'S MISCELLANIES. Miscellaneous Writings of George W. Burnap, author of Lectures to Young Men, Lectures on the Sphere and Duties of Woman, &c. &c. Collected and revised by the Author. Containing Lectures and Discourses on the following subjects, viz:
On the Causes and Cure of Hard Times.
On the Sources of National Wealth.
On the proper course of reading for the Young.
Burke, Pitt and Fox compared with Clay, Calhoun and Webster.
On the Professions.
On the Rise and Principles of the Society of Friends.
On the Commercial revulsions of 1837.
On the Death of President Harrison.
On the Death of Dr Channing.
On the Death of Dr Greenwood.
On the Doctrines of Miller.
On Church and State.
On the duties of the citizen Soldier, 1 vol 12mo, pp 343.
For sale by JAMES MUNROE & CO., 2 School street, up stairs. n22

GREENWOOD'S HYMNS—NEWLY STEREOTYPED EDITION. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used in nearly all the societies of the denomination, and will shortly put to press the Forty-second Edition.
They have also another edition in press containing an addition of over One Hundred Hymns embraced in supplementary pages, with a SERVICE BOOK for the use of those societies desiring to introduce this mode of worship.
Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, but on new type, and the other with the Service Book and Supplementary Hymns.
The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Savior, and adapted to the wishes of his Society who will use this edition.
It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.
We respectfully request Clergymen or Church Committees proposing a change in their Hymn Books, or forming new Societies, to forward us their address, when copies shall be sent them for examination.
JENKS & PALMER,
n22 4w Chambers 131 Washington st.

VALUABLE SUNDAY SCHOOL MANUALS published by CROSBY & NICHOLS. A Scripture Catechism of the Christian Religion stated in the words of the Bible, by Rev Ephn. Peabody.
The Ministry of Christ, by Rev T. B. Fox, third edition, revised.
Dr Cartee's new Manual for Sunday Schools, designed to be used next in order to the Worcester Catechism, (just published.)
Mr Phillips's Service Book for Sunday Schools, in two parts, each part sold separately. Also, Part 3 for the use of Teachers, and designed to be used at Teachers' meetings.
The First Book for Sunday Schools.
The Sunday School Singing Book, by E. L. White, Teacher of Music in Boston.
In preparation,—Questions adapted to the revised edition of the Ministry of Christ, by Rev T. B. FOX.
A Manual on the Book of Acts, by Rev T. B. FOX, for the use of the higher classes in Sunday Schools.
Copies of all the above furnished for examination, by CROSBY & NICHOLS, 118 Washington street. n22

THE BLIND Manufacture COMFORTERS, of various qualities, and offer them for sale at prices varying from $1 to $3, at the DEPOT OF THE INSTITUTION, No 152 Washington st. 3tis n1

DEWEY'S WORKS. The Works of the Rev. Orville Dewey, D. D., Pastor of the Church of the Messiah, New York, containing Discourses on various subjects; Moral views on Commerce, Society and Politics; Discourses on Human Life; Discourses in defence of Unitarianism; The old world and the new, being a narrative of Dr Dewey's travels in Europe; Miscellaneous Discourses and Essays. Complete in one volume 8vo. pp 886 London.
For sale by JAMES MUNROE & CO., Importers of English Books, 2 School street, up stairs. n1

MICHELET'S FRANCE, VOL. I. History of France from the earliest period to the present time. By M. Michelet, Professor Suppleant a la Faculte des lettres, Professeur a l' Ecole Nounale, Chef de la Secteon Historique aux archives du Royaume. Translated by G. H. Smith, F. G. S. Vol. 1.
Published and for sale by JAMES MUNROE & CO., No. 2 School street. n1

VALUABLE ENGLISH BOOKS. A Retrospect of the Religious Life of England, or the Church, Puritanism, and Free Inquiry, by John James Taylor, 8vo. The works of Orville Dewey, D.D., complete in 1 vol 8vo. Unitarianism Defended, in a series of Lectures, by Rev James Martineau, Rev H. Giles and others, 8vo. Wilson's Concessions of Trinitarians, 1v 8vo. Dr Carpenter's Harmony of the Gospels, 1v 8vo.
Fresh supply just received and for sale by CROSBY & NICHOLS, 118 Washington st. o11

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[Extract from a letter by Rev Dr Francis, of Cambridge.]
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RECENT PUBLICATIONS. Carlyle's Life of Schiller, a new edition, price 50 cents; Lamb's specimens of English Dramatic Poets, 2 vols; Hazlett's Lectures on the English Comic Writers; Twins and the Heart, by Tupper; Bazil Montague's Selections from Taylor, Barrow and others; Autobiography of Benevenuto Celleni, translated by Roscoe; Sparks's American Biography, new series, vol 7; Willis's Dashes at Life, &c.; Mrs Hofland's Officer's Widow; Harper's Bible, No 42; No 3 Morse's Cerographic Maps, the best and cheapest Atlas ever published; Democratic Review for November, &c.
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POETRY.

[For the Register.]

TWILIGHT MUSINGS.

We miss thee from our circle! Aye, though years
Have intervened since last we saw thy face,
I feel upon my cheek the truant tears,
While sadly gazing at thine unfilled place.
There was no flickering in thy lamp of life,—
It was extinguished in its brightest glow,
Thou hadst no time to arm thee for the strife
With the pale conqueror who hath lain thee low.

Amid the gayest of the festive throng,
When dance and music wing the midnight hours,
I think of thee, the beautiful and strong,
Dying so soon with undiminished powers:
And yet we would not *thou* hadst known decay,
Whose soul rejoiced in still increasing light,
Whose life seemed but a lengthened summer's day,
Relieved, scarce darkened by a starry night.

The Sabbath bells made music for their ear,
For thou didst early learn the way of truth;
And as we travelled with thee, year by year,
We felt the loveliness of guileless youth.
We scanned the future and we saw thee stand
Beloved and reverenced in thy latter day,
And now we glance upon our broken band,
And softly murmur, he hath passed away. Com.

[For the Register.]

Mr. Editor:—Some time last winter, there was mentioned the noble act of a young lad, who threw his own cloak over his freezing horse, as they waited for the boat at Chelsea Ferry. I have felt unwilling that so generous and fresh an impulse should pass without a proper tribute to its author. I have not attempted such a tribute; but in the absence of a better word from an abler pen, I offer to the youth, with an ardent admiration of his heroism, the following lines:

Stiff, frozen November
Had broke its last breath
And its cold, icy death
Was howled o'er by December;

His shrill, piercing whistle
Stirs Autumn's stray leaves,
And from the high eaves
The clear icicles bristle.

His cold freezing finger
Is felt everywhere;
On ocean, earth, air,
His dread footsteps linger.

Not alone the sharp tingle
Is felt by *man's* cheek;—
But the *brutes* cannot speak—
Their complaint does not mingle.

But the pure heart and loving
Hath ever an ear
For the woe and the cheer
With which *Nature* is moving.

Behold its o'erflowing!—
Swift down to the shore,
Where the white waters roar,
And the fierce blast is blowing.

A charger has darted;
But oh! from its moat
The merciless boat
Has this moment departed!

To the hot reeking rivers
Let loose by his speed,
In an instand succeed
Griping cold and chill shivers.

His arching neck humbly
Bends down to the storm
And his whole shaking form
Pleads for succor, yet dumbly:—

O lo! that dumb pleading
Is heard by the hero
Who, fearless of *Zero*,
The palfrey is leading!

To self-comfort senseless,
His own cloak he flings,
To subdue the sharp stings
Which annoy the defenceless.

His manly young shoulder
Is bared to the storm;—
Yet his beautiful form
Feels no tittle the colder;—

For a gen'rous heart—beating,
Throbs full with the thrill,
Which thro' life's every rill
To the surface is heating.

Filled with admiration
Stood the wondering throng;—
But the lad passed along
On his own avocation.

While yet on he is pressing,
Humanity's joy
Flings o'er the true boy
Her most bountiful blessing!

Thanks, thanks for the kindness
Displayed in our sight,
For the ray of true light
Which illumines our blindness! G.

Worcester, Nov. 11, 1845.

MISCELLANEOUS.

For the Register.

'HE WILL COME TO MORROW.'

[An Extract.]

I always ride on the outside of a stage coach, from choice, as well as from economy; because I love to see as much of the landscape as I possibly can; and I try to sit next to the coachman, because he knows not only to whom the seats belong, but can sometimes tell one interesting anecdotes of the owners themselves; so, I am sure of being entertained on my journey, if so placed.

Well, I was so fortunate on my last journey from London to get my favorite seat, and it was next to an unusually pleasant driver. I found he was a family man; had a wife he seemed fond of, and one child, a little boy, whom he was afraid of losing; and as he saw that I sympathised in his feelings, he was the more disposed to gratify my curiosity. At length, after a very prosperous journey, we saw the Church of C—— in the distance and were not long in reaching the inn.

When the coach was about to stop, my attention was drawn to an elderly woman, meanly, but neatly clad, who was looking up to the coach with an expression of anxious impatience in her eye, which forcibly interested me.

The coachman saw her also, and dashing away a tear, said, 'Ah! poor soul! there she is again; and there she has been every day for years; and now that I am a parent myself, and an anxious one too, I feel the more for her. 'This speech increased my interest in the poor woman, who, now that the coach had really stopped, and the passengers were getting down, drew quite close to the wheels, and looking up into the coachman's face with an expression which evidently unmanned him, said, in a hurried voice, 'Has he come to-day?' 'No, dear soul!' he replied, 'but he will come to-morrow, you know!' 'Yes, yes, said she, 'but he will come to-morrow!' She then turned down the street, followed by a respectable young woman, who shook her head mournfully at the driver as she turned away.

I could not stir till I had an explanation of what seemed so interesting; and I asked the coachman, if I could speak a few words to him. 'I know what you want to ask, 'he replied,' and I will come to you at the inn, where the other coach starts from.

When he come we walked down the street together; you want to know about that poor woman, said he. 'Indeed I do.' 'It is a sad story, Sir. She and her husband, respectable little trades people, had one child, a fine boy, and his mother doated on him. When he was eighteen, he offended his father, who in a violent passion turned him out of door—notwithstanding his mother's tears and prayers. He enlisted, and left C—— with the soldiers. He sailed for the West Indies. His father did not long survive his departure, and on his death bed, left him his blessing and said, the recollection of his harshness to him, had broken his heart.

Time went on; his mother only lived on the letters she received now and then, from him. At last came a letter, that he had been very sick, and was ordered home.

'Oh I shall nurse him well again, said the poor mother; another letter came, that he had landed, and should be at C—— on such a day. That morning the poor mother came, to the coach office long before the hour of the arrival of the stage. It came, but she could not see her son on the outside; perhaps he was in the inside, and she ran eagerly forward to look in at the window; but he was not there. 'Where is my boy?' she cried to the driver, who had not as yet observed her. Now, sir, that driver was a good sort of man enough, but he did not understand a parent's feelings, and what do you think he replied? Your son! poor soul, he is not come indeed! 'But he will come to-morrow, then; is there not a letter to say so?' 'No, witness; your poor son will come no more! He fell off the coach coming from Portsmouth to London, and was killed on the spot. I, a little boy, then, was present, at this scene, and never shall I forget the scream with which she repeated the word killed, and then fell senseless to the ground.

She was restored to life, but not to reason; and still expects to see him every day. This hope said I, may be the merciful ordering of Providence for her relief. L. G. P.

EXTRACTS FROM FLETCHER WEBSTER'S LECTURES ON CHINA.

CHINESE POLICE.

On some occasion, when there was unusual excitement among the people at Canton, a large mob surrounded in the evening the foreign factories. An American, who had been out on the river, was obliged to make his way through the crowd to reach his home. On getting into his Hong, as they call each merchant's residence, he found that he had been robbed of his watch. When, or by whom it was taken among that crowd of Chinese—all dressed alike, and closely packed together in the dark, no one of whom he had ever seen before, or would probably see again, of course he could not tell. All he could say was, it had been taken by some one among the hundreds jammed together in the square. The probability of recovering it was very remote, but he made his complaint to the proper Chinese functionary, and stated the case. The Mandarin told him that within so many days he should have his watch. That very day all the police officers in that part of Canton, to the number of one or two hundred, were seized upon and imprisoned. One of them was then brought before the Mandarin, and the robbery stated to him, and he was informed that he must find that watch, and bring it back, and that all his comrades would remain in jail until he did. Each one of the poor fellows thus confined had a family dependant on him for support, and friends and relatives interested in his release. All these at once became most active in their exertions to discover the watch and set free the prisoners. Their friends and their friends' friends were interested; the army of police officers increased geometrically. The whole people became thief-takers, and at the end of three days the watch was found in an obscure hut in the country, twenty miles from Canton, and restored to its owner. In other cases of theft, a similar, though harsher course, is sometimes pursued, but the result is generally the discovery of the thief and restoration of the goods. If a theft takes place in a house, on complaint to a Mandarin, all the servants are arrested and taken before him, and both the innocent and guilty bamboozed, till the really guilty at last confesses. The cruelty of this course not unfrequently, indeed generally, among foreigners, prevents complaints being made. The Chinese code, both civil and criminal, is immensely voluminous and detailed. There is apparently nothing which can be done or suffered that is not provided for.

A CHINESE SCHOLAR.

Having reached Canton, my first object was to find a Tartar, and by the help of Dr. Parker, one was at last procured, who undertook to instruct us. He was not a native Tartar, but a Chinese scholar, a tall, good looking, intellectual person, and I argued very favorably of our success with him. I noticed that on his first arrival, there was an appearance of mystery and concealment. The Chinese who introduced him seemed very anxious. There was a whispering and shutting of doors;—and a great many injunctions, apparently, and assurances, exclamations and gestures. However, we set down to our task at last, and got through the alphabet. The next day, agreeable to appointment, he came again, and there was the same closing of doors, and looking behind and around, and springing up, if any one entered, and, in short, such a mysterious air about the whole thing, as if we were conspirators in some plot. I observed he was nervous and very much agitated, hardly able to command himself, and laboring evidently under some very great excitement. He jumped up at any noise, as though he apprehended imminent danger, or some one was about to spring upon him from behind. However, we got through our lesson. The next day he was missing at the appointed time. The day following he appeared: and with more perturbation than ever. He could hardly speak or stand. He had grown haggard, his eyes were swollen and staring. Never certainly was mortal fear of something, I did not know what, more plainly depicted on a man's face than on his. He was accompanied by Dr. Parker's attendant. They entered carefully and softly, closed and fastened the door, made sure that no one was in the room, and then his friend in a low tone, told me the nature of the case.

He was afraid of losing his head for coming to teach a foreign Mantchoo. He begged me to receive back my money, which he brought in his hand, and let him go. He could not come again. He told me, and I believe it, that he was on the point of taking poison to rid himself of his trouble. That he had eaten no rice, and taken no sleep since he first came. He expected every moment to be seized by the Mandarins, and carried off to be beheaded.

There was no arguing with him; and the only thing to be done was to discharge him, and let him go.

We were more fortunate afterwards, and found two thorough bred Tartars who had no fear of Mandarins, and who remained with us, long after all idea of going to Pekin was abandoned.

CHINESE COURTSHIP.

Every Chinese, as soon as he is in any way able to do so, takes a small footed wife. He sends for some old lady, whose well known and recognized, and there considered respectable, trade, is that of a "go-between," and enquires who among his neighbors has a nice daughter, who would do for a wife. The lady mentions one, and gives a description of her appearance. She then sees the young lady whom she thinks he would prefer—some Miss Lee Nung or Nou Seen, and describes the merits of the gallant Noo Chung. The parent then, with her help, arrange the settlement, and the bride is given away with as great ceremonies and rejoicings as the means of the families will allow; and in high and wealthy families, the husband first sees her face when he meets her at the door of his house, and taking her out of her sedan chair, raises her veil.

THE CHINESE CARRIERS.

There are no beasts of burden, except a few buffaloes to plough the rice fields, in all the lower part of China. The population is too dense to allow the productions of the earth to be used for the support of beasts. Everything is done by human labor. There is no wheeled vehicle in Canton. I doubt if there are any in all the lower part of the empire. Further north they use chariots and wagons, driven by sails. Thus Milton says—

"Where Chinese drive
With wind and sail, the carry-wagon light."

POLITENESS.

How few children think it worth while to be polite to their playmates and friends! By politeness I do not mean a great deal of unnecessary bowing and curtesying, but that delicate attention to the comforts of those around us, that spring from a kind, generous heart. How many children enter the room without noticing respectfully those who are older than themselves. I have seen them come in on a cold winter day, and draw their chairs before the fire in such a way that those who were sitting back could not feel the warmth of it at all, and this without the least apology for such a breach of politeness.—Then, perhaps, they interrupt those in the room when they are engaged in conversation, by asking some foolish question, instead of waiting until an opportunity is given them to speak.—Then they are impolite to their playmates—their sisters, if they have any." Instead of assisting when their help is really needed, they leave them to help themselves. How many boys think it beneath them to be polite to a sister!

I have seen some few who thought differently. I recollect last winter I used to meet a fine manly lad drawing his sister to school on a sled; her rosy cheeks and sparkling eyes bore testimony that his politeness was not thrown away upon her. She would pat his cheek with her hand, and call him her kind brother. He would frequently meet boys of his acquaintance who would urge him to leave his sister, and go with them. His answer always was. "Yes when I have carried little Emily to school." Do you think that boy was not a good son, a good brother? I never saw him impatient when he was walking with his little sister because she could not keep up with him. He did not give her a sly twitch, as some boys would have done, or frighten her with stories of old men or beggars, till she was afraid of her shadow! No, he was always kind and polite to her. And do you think he will forget to be polite to her as he grows older? No; for it will become a habit with him, and the little attentions which cost him nothing, and are so gratifying to those who receive them, will gain many a friend. Think of this when you are tempted to be rude and selfish, or unkind to those about you; and remember that you lose nothing by being polite. But a stronger motive should influence you—you should "do unto others as you would that others should do unto you." [Temperance Enterprize.

REV. DR. COX OF BROOKLYN, N. Y.

Lectures to Young Men. A course of pulpit lectures, designed for the especial benefit of the young of both sexes, is now in progress of delivery in this city. The Rev. Dr. Cox opened the course last Sunday evening, in the Baptist church, corner of Clinton and Pierpont streets. The lecture was one of those rambling, digressive and disjointed productions for which this divine is famous. Dr. Cox has a head very like an irregulated store room, in which goods of the choicest and most precious kind have been thrown in chaotic confusion. He is a man of unquestionable genius, and great erudition, but his mind is eccentric and abhors system. In his discourse last Sunday, it would be difficult to mention a subject which he did not touch upon, if we except the immediate object of his lecture. He had so many things to explain, so much underbrush to clear away, before he could come at the youths he had in his eye at starting, that although he preached till nearly ten o'clock, he had not [illegible] to come within speaking distance of [illegible] young friends. He was just beginning when he had done.

There is one weakness which the Doctor has, we could wish, for his own sake, he would endeavor to overcome, and it is that of everlastingly referring to his European tour. We have never in a single instance, that we have heard him in public, known him to omit a notice of his travels abroad. We can readily understand how a man of his constitution, genius and observation, travelling, for the first time, over ground made classic to him by history, literature and art, could become filled to his utmost capacity with objects of home reflection and study, and we should never weary of listening either to the details of his experience or the records of his after thoughts, if the value of both were not so obviously made secondary to a miserable display of personal vanity. Dr. Cox, for his own part, loves to learn from *noblemen*, as he never saw anything in Europe save through the eyes of Lord this or the Marquis of that. In his discourse last Sunday evening he made a quotation from scripture, and remarked that what he had just read was forcibly brought to his mind when abroad. He was travelling in a common steamboat from Rotterdam to London, and the boat was crowded with noble English families. He lay in his berth, and was kept awake nearly the whole night by the loud talk of the aforesaid noble English families, who, singularly enough, were not people of *berth*, or at any rate, had none on this occasion. 'I,' continued the Doctor, 'was compelled to listen to the conversation of these noblemen, some of them members of the house of lords, and I thought to myself that when the scroll which recorded the trifling idle words they uttered should be unfolded before them in the great day, how grievously they would repent their mispent time.' This is the whole of the anecdote. We learn from it an important fact, that the Doctor had the honor of being on the same boat with some English gentlemen—a novel position for the Doctor, if we may judge by the impression it seems to have made upon his mind. The Doctor must not be startled if, at the great day, a sort of appendix should be added to the scroll he alluded to, recording the fact that Dr. Cox, on a solemn occasion, had shown that the 'rejected quids' of his noble companions had been carefully treasured up for nearly six years. [N. Y. Mercury.

Oregon. The new Legislature of Oregon, it is stated in a letter published in the Platte, Missouri, Argus, have passed an act declaring that slavery shall not exist in Oregon; and the owners of slaves who bring them here are allowed two years to take them out of the country, and, in default, the slaves to be free. The act also prohibits free negroes or mulattoes from settling or remaining in the country, and requires them to leave in two years, and, in default, to be hired out to the lowest bidder who will bind himself to remove them from the country for the shortest term of service, and within six months after the expiration thereof.

Should Parents Scold? It has neither reason, religion, common sense nor experience to recommend it. While there are reasons many and mighty, to justify its total abolition. It sours the temper of the children; so that one thorough scolding prepares the way for two or three more. It sours your temper, provided it is sweet, which is a question; if you are prone to scold, the more you will have to scold, and because you have become crosser, and your children likewise.

Scolding alienates the hearts of your children. Depend upon it, they cannot love you as well after you have berated them as they did before. You may approach them with firmness and decision—you may punish with severity adequate to the nature of their offence, and they will feel the justice of your conduct and love you notwithstanding all. But they hate scolding. It stirs up the bad blood, while it discloses your weakness, and lowers you in their esteem. Especially at night, when they are about to retire, their hearts should be melted and moulded with voices of kindness, that they may go to their slumber with thoughts of love stealing around their souls, and whispering peace.

Early Associations. It is said that at that period of his life when the consequences of his infatuated conduct had fully developed themselves in unforeseen reverses, Napoleon, driven to the necessity of defending himself within his own kingdom, with the scattered remnant of his army, had taken up a position at Brienne, the very spot where he had received the rudiments of his early education, when, unexpectedly, and while he was anxiously employed in a practical application of those military principles which first exercised the energies of his young mind in the college of Brienne, his attention was arrested by the sound of the church clock. The pomp of his imperial court, and even the glories of Marengo and of Austerlitz, faded for a moment from his regard, and almost from his recollection. Fixed for a while to the spot on which he stood, in motionless attention to the well-known sound, he at length gave utterance to his feelings, and condemned the tenor of all his subsequent life, by confessing that the hours then brought back to his recollection were happier than any he had experienced throughout the whole course of his tempestuous career. [Kidd.

Scotch Economy. Mr. Colman gives the following trait of Scottish thrift:

While speaking of the manners of the rural population, I may allude to another practice prevailing in some of the rural districts in Scotland, which some persons in the rural districts in the United States may feel an interest in knowing. I attended worship, in Scotland, in a most quiet and delightful district of country, and among green fields cultivated with the highest skill, and loaded with the richest crops, where, when the first regular service was through, and all done, after an interval of about ten minutes, during which the minister never left his pulpit, nor the congregation their seats, the minister began and went through another whole service, and gave a second sermon on a different subject, as long as the former. This finished for the day, and, as I was informed, was so arranged that the farmers and farmers' wives and daughters, who lived at some distance, might get home in season to milk their cows, and tend their cattle. I had likewise a slight impression come over my mind, that they meant to have their money's worth of instruction, and did not choose to let their spiritual laborer off with half a day's work for full wages. It required, however, a healthy intellectual digestion to dispose of two full meals at once.

Prince Albert is at issue with the parish of Windsor. He refuses to pay poor-rates for Flemish-farm; alleging that there is no beneficial occupation, and that the property belongs to the Crown. The arrears due amount to £2000. At a vestry meeting, on Thursday, Mr. Judge observed, that most certainly the Prince beneficially occupied the property, for two oxen sent to the agricultural show at Dublin sold for £70 or £80 each; the prize-ox exhibited at the last Smithfield cattle-show, as well as other cattle, were all fattened at Flemish-farm; to say nothing about the crops, and other agricultural produce, from which the Royal Highness derived profits. Resolutions affirming that opinion, and authorising the collector to make a new application for the rates, were passed unanimously. [English paper.

NEW ENGLAND TRUSS MANUFACTORY.
The subscriber continues to manufacture Trusses of every description, at his residence at the old stand, opposite 264, No 305 Washington street, Boston, entrance in Temple Avenue, up stairs. All individuals can see him alone, at any time, at the above place.
Having had twenty years' experience, he has afforded relief to three thousand persons, for the last five years. All may rest assured of relief who call and try Trusses of his manufacture. He is now confident he can give every individual relief who may call upon him.
The public are cautioned against the many quacks who promise what they cannot perform.
Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufactories, and now continues to wear those of his own manufacture, he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to all the cases that occur; and he has on hand as good Trusses, and will furnish any kind of Truss that can be had elsewhere.
J. F. P. manufactures as many as twenty different kinds similar to those that the late Mr John Beath, of this city, formerly made, and all others advertised in Boston, together with the patent elastic spring Truss, with the spring pads. Trusses without steel springs—these give relief in all cases of rupture, and a large proportion produce a perfect cure—they can be worn day and night, improved hinge and pivot Truss; umbilical spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses, for Polapsus Ani, by wearing which persons troubled with a descent of the rectum can ride on horseback with perfect ease and safety.
Mr Foster also makes Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, knee caps, and back boards, are always kept on hand. As a matter of convenience and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have, if his does not suit them; after a fair trial they can exchange for any of them;—Dr Hull's, Read's spiral Truss, Rundell's do, Salmon's ball and socket, Sherman's patent, French do, Marsh's improved Truss, Bateman's double and single do, Stone's Trusses. Also, Trusses for children of all sizes.
Any kind of Trusses repaired at short notice, and made as good as when new.
Ladies wishing for any of these instruments, will be waited upon by Mrs Foster, at the above place. Mrs F. has been engaged in the above business for ten years.
He likewise informs individuals he will not make their complaints known to any one, except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known.
[Certificate from Dr Robbins.]
Since the death of Mr John Beath I have used, in preference to all other Trusses, those made by Mr J. F. Foster of Boston. B. G. ROBBINS, M.D.
Roxbury, 1843.
ap9 JAMES FREDERICK FOSTER.

KIMBALL'S FURNISHING STORE, 28 Washington street. At this place gentlemen can furnish themselves with every description of Clothing made to order in the best manner, and at prices *as low* as at any other place.
Constantly on hand, German and French Cloths of good quality. These goods are very durable and the colors (particularly the black) entirely permanent.—Black Satins, of superior quality, for Vests; together with a general assortment of NECK STOCKS, GLOVES, HOSIERY, READY MADE LINEN, &c. &c.
☞ Suitable goods for Boys' Clothing, which is cut, if desired—and every precaution taken for a good fit.
my24 tf

A NATURAL HISTORY of the most remarkable Quadrupeds, Birds, Fishes, Serpents, Reptiles, and Insects. By Mrs Mary Trimmer. With 20 Engravings. Abridged and Improved: particularly designed for Youth of the United States, and suited to the Use of Schools, with questions.
Published and for sale by S. G. SIMPKINS, 21 Tremont Row. o18

WHEWELL'S MORALITY AND POLITY. The Elements of Morality, including Polity, by William Whewell, D.D., author of the History and Philosophy of the Inductive Sciences, in 2 vols, 12mo. Lately published and for sale by JAMES MUNROE & CO., 2 School st., up stairs. o25

WATERMAN'S
Kitchen Furnishing Rooms.
No 85 *Cornhill*, 6 *Brattle*, *and* 73 *Court Streets.*
THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection.
Also, the celebrated

BOSTON BATHING PAN:
—AND—
PATENT PNEUMATIC SHOWER BATH!
Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.
This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.
The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher*. Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.
The *next Term* will commence on Monday, the 8th of September, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.
References.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. jy26

DR. MORTON, (late Wells & Morton,) 19 Tremont Row, Boston, would respectfully beg leave to call the attention of his former patients and the public generally, to an improvement in Mechani l Dentistry. It is generally known that the former method of Inserting Teeth is full of weighty objections, inasmuch as experience has proved that it has been little more than an equal chance whether teeth would be worn, or whether the patient would not, after suffering for months and sometimes years, finally throw them aside and give up all hopes of ever being benefitted by their application. Or, if the patient does continue to forego the difficulties of their dropping down, moving about, cutting the jaws, or at least producing irritation, (and this, too, without the consolation of their even giving them a natural expression, but the reverse, a ghastly look,)—yet in their own minds they condemn the Dentist and the art, inasmuch as the real end for which the Teeth were designed (mastication) is not attained; and not unfrequently is it the case, that individuals are deprived of dining elsewhere than at their own private table, for the very reason that they must either forego the pleasure of taking any thing but liquors, or choose the alternative of putting their teeth in their pockets. These difficulties have not, perhaps, always been owing to the fault of the Dentist, or the peculiarity of the patient's mouth, so much as to the infancy of the art. Like all other professions, as it has advanced, it has engaged more of talent and aspiring mind, resulting in improvement upon improvement; and I feel justified in saying that I am now enabled to insert Teeth upon a plan such that they can be worn without causing the slightest pain—the patient can masticate perfectly well with them—they will remain firm in their places—give the same expressive, life-like appearance as the natural teeth, resembling bone—being manufactured by myself to suit every case, with its peculiarities, thereby completely obviating the above difficulties.
☞ All operations warranted to correspond with these statements, or no charge will be made, unless notice should be given to the patient of a necessity for deviation. o25

MINIATURE EDITIONS. Beautiful miniature editions of the Poets, viz: Scott, Campbell, Mrs Sigourney, Mary Howitt, Montgomery, Kirk White, Southey, Coleridge, Wordsworth, Cowper, Thompson, Pollok, Goldsmith, Gray, Elliot, Rogers, Milton, Eliza Cook and Mrs Norton; Poetry of the Passions, Sentiments, Affections, Flowers, Lallah Rookh, Lady of the Lake, Autumn Flowers, Gems of American Poets, Sacred Songs, Loves of Angels. Also, beautiful miniature editions of Clark's Scripture Promises, Exiles of Liberia, Vicar of Wakefield, Johnson's Rasselas, Moore's Private Devotion, Pure Gold, Paul and Virginia, Sacra Privata, Young's Night Thoughts, Token of the Heart, Token of Remembrance, Token of Affection, Token of Friendship, Spare Minutes, Casket of Jewels.
For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. o18

FURNITURE WAREHOUSE.—ON THE CASH SYSTEM. *BEAN & WILLIS*, No 12 Cann Block, Blackstone street, near Hay Market Square, offer for sale an extensive assortment of FURNITURE, of all kinds. Also, BEDS and MATTRASSES, Looking Glasses, Clocks, Bed Tickings, Bed Sackings, Bellows, Brushes, &c. Hair and Palm Leaf, in the Rope, Kiln Dried Feathers, put up in Sacks for country trade.
Our Furniture will be found to be of the best quality. All our Feathers are Kiln Dried. Beds and Mattrasses are warranted sweet and free from moths.
We Sell for Cash only—consequently we suffer no losses from bad debts.
Cash Purchasers who do not wish to pay an extra profit to make up for losses sustained by the credit system, are invited to call and examine our stock. o11

NEW FALL & WINTER GOODS.
DANIELL & CO.,
No. 201 Washington Street.
WE have received by the recent arrivals of the French packets at New York, and the British steamers at this port, a full assortment of new styles of desirable goods for our Fall sales. Our long experience, and acquaintance with articles in our line, and our facilities for obtaining our stock at the lowest rate, enables us to offer our customers every article at as low a price as they can be obtained at any other store.

ON THE FIRST FLOOR
We have an extensive assortment at retail, consisting of a larger and richer stock of SILKS than we have ever before offered. It is impossible to describe all of the various styles in an advertisement, without making it very long. We have Rich Heavy Dark Colored Silks, for CLOAKS and PELISSES. Light and Dark styles in great variety, for STREET DRESSES. Rich Light Col'd do, for EVENING DRESSES.
DRESS GOODS,
Of new styles, in Mouseline de Laines, Corded Ottomans, Cashmeres, Twilled Ginghams, French and American Prints, &c. &c.
FRENCH PLAIDS,
An entire new article, the first that have been imported, a pretty and economical article for Fall and Winter Dresses.
LACES AND EMBROIDERIES.
We have added to our stock a large and beautiful assortment of Laces and Embroideries, of the latest Paris and London styles, and have made such arrangements that we shall in future be supplied with all the newest styles.
AA THIBET CLOTHS.
We have every desirable color and shade of this well known article for Ladies' Cloaks and Dresses—the genuine heavy double twilled goods, warranted equal to any imported.
ROB ROY AND GALA PLAIDS, FOR CLOAKS.
Black and Blue Black Silks, Black and Blue Black Alepines, from the best manufacturers; Black and Blue Black Alpaccas, some extra fine quality; Black and Blue Black Mouseline de Laines, and every other article of
MOURNING GOODS.
Linen Sheetings and Shirtings; Damask Cloths, and Damask by the yard; Napkins; Scotch and Russia Diaper; Flannels; Cottons, and all other kinds of
HOUSEKEEPING GOODS.
FRENCH LAWN & LINEN CAMBRIC HDKFS; HOSIERY AND GLOVES.

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We have a beautiful assortment of all kinds of
SHAWLS:
RICH LONG AND SQUARE CASHMERE SHAWLS, in different colors; various styles of HEAVY WARM SHAWLS; CASHMERE SCARFS.
SUPER WIDE SHAWL VELVET.
Bath, Whitney and Rose Blankets; Livingston and Imperial Quilts; Embossed Piano and Centre Table Covers.

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We have a large stock of the same styles of Goods that are in our Retail Rooms, which we offer at wholesale, for cash or short credit, at a small advance.
☞ Our business is conducted on our long established principle of marking our goods at a small profit, and
ONE PRICE.
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o4 201 Washington st.

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☞ A large assortment of Juvenile Works for Sabbath School Libraries for sale at low prices. mh22

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